The Chaplain

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January-February, 1950

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Beyond Peace of Mind

By Ralph W. Sockman

(Minister, Christ Methodist Church, New York City)

The following, revised and printed with the consent of Dr. Sockman, was first presented on the National Radio Pulpit.

IF a sizable group of Americans were asked, "Do you want peace?" a mighty chorus would answer "Yes!" But when we say that we desire peace, what do we have in mind?

In view of the tense world situations, most of us, no doubt, would think of peace between nations. When the pages of our daily press and the proposed budget of our nation so emphasize the fear of future war, all godly people pray fervently for international peace, for in sober thought they know that a global conflict in this atomic age would mean the suicide of our civilization.

But suppose that we are able to resolve the present tensions and to organize the family of nations under world law, would we then have peace? South Africa is not at war with any nation and yet her soil has been recently bloodied by race riots. Peace between nations does not guarantee peace within nations.

And suppose we could organize our national economy to do away with industrial and racial conflicts, some of us would still remain at strife within our social circles, even our families. A lot of people are so concerned about the frictions in their situations near at hand that they give little thought to large social and world problems. Many of us recall the letter quoted by Dr. Fosdick during the last war. It was written by a soldier to his wife back home, begging her to stop nagging him so that he could "fight the war in peace."

And suppose we were domestically serene and economically secure. We might still be anxious about our health and torn by our temptations. The late and lamented Rabbi Joshua Liebman began his best-selling book, *Peace of Mind,* with the statement that in his youth he had made a list of earthly desirables—health, love, riches, beauty, talent, power, fame and a few others. He showed his list to a wise older friend, who told him that he had left out one ingredient without which each other possession becomes a hideous torment. That one thing is peace of mind.

The truth in that statement struck such a responsive chord that Rabbi Liebman's book has been a sustained favorite of the .reading public; and any book promising inner peace and contentment has been assured of a wide sale. All this is natural and

understandable. When the world around us is in such disarray, let us find what peace we can within ourselves.

But like all good programs, the search for peace of mind can become perverted. It can become selfish and soft. If it is to be kept wholesome, it needs to be aligned with Our Lord's view of peace. Therefore, this morning let us hear the words of Jesus in the sixteenth chapter of John's gospel, the thirty-third verse: "These things I have spoken unto you that in me ye might have peace." What is the peace we get in and through Christ?

Peace Within Ourselves

First of all, it is peace within ourselves. Matthew Arnold pictures the Greek philosopher, Empedocles, sitting atop the volcanic Mount Etna and surveying the turbulent world. He concludes that man is the maker of his own restless grief and declares: "We would have inward peace but will not look within." When he said that, the Greek philosopher was in line with the Old Testament psalmists and the New Testament evangelists. How repeatedly Jesus told His followers that the Kingdom of Heaven with its peace could be within them even in the midst of a disordered world.

If a person is not at peace within himself, he is pretty sure to be at odds with other people. The man whose own life is not orderly is like a ship whose ballast has become loose. And a ship with loosened ballast rolls unmanageably, a menace to itself and to the other craft in the convoy. The person who feels frustrated or unjustly victimized easily becomes the tool of the agitator and the warmonger. It is among such that a Hitler or a Stalin finds ready followers.

Christ would have us seek first to stop the war within ourselves. And to those persons who receive him as the ruler of their lives, he brings the peace of an ordered life. When Christ takes command of a life, he fastens down the ballast, he clears the decks, he organizes the crew of interests which keep the person going. In short, he makes a life shipshape. Christ shows us what things should have priority, what are ends and what are means; He gives us singleness of eye so that we are not distracted by side views, and singleness of purpose so that we are not diverted by side issues. Christ sets a life in order as a mother straightens up a child's nursery when she puts away the toys which the little one has left littering the floor. So Christ brought such order into Saint Paul's mind that he said: "I have put away childish things; . . . now abideth faith, hope, love, these three; and the greatest of these is love."

A few years ago when Bishop Herbert Welch reached his eightieth birthday with such serenity of spirit and alertness of mind that he was the marvel of a large company gathered to honor him, he said: "As I get older, life becomes simpler because I see the essentials more clearly in the evening light." He had caught the secret which Whittier voiced in his hymn:

Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

And when Christ brings the inner peace of the ordered life he also imparts the peace of the higher life. Each of us has a higher nature and a lower nature. We are "such stuff as dreams are made on"; we are also such stuff as animals are made of. At times we all feel a tension between our

higher and lower natures, such as Paul described when he said: "I see another law in my members warring against the law of my mind." Sometimes we think we can get rid of this inner conflict and find peace of mind by letting down and living on the lower animal level. Just stop worrying about conscience and "do what comes naturally." Well, the Prodigal Son tried that, but the sin of the far country did not satisfy him indefinitely. He finally felt a longing for his Father's house. St. Augustine as a young man tried to find peace by every form of sensual indulgence, but he came eventually to God, saying, "Our souls are restless till they find rest in thee." Francis Thompson, the British medical student, tried to escape from conscience by every form of worldly diversion, but he ever heard the voice which he called the "Hound of Heaven" following him and saying over his shoulder, "All things betray thee who betrayest me."

Lifted to an Inner Peace

Christ comes to the man who is trying to find peace on the lower animal level and he disturbs him "with the joy of elevated thoughts;" he sets him thinking on whatsoever things are true, honest, just, pure, lovely and of good report; he creates an atmosphere in which temptations lose their power; he "breaks the power of cancelled sin and sets the prisoner free" from the shackles of bad habit and gloomy remorse. The follower of Christ is lifted to an inner peace, depicted by Tennyson:

I have climbed to the snows of age and
I gaze at a field in the past,
Where I sank with the body at times in
The sloughs of a low desire.
But I hear no yelp of the beast and the
Man is quiet at last,
As he stands on the height of his life with
A glimpse of a height that is higher.

Peace With Our Fellow Men

But now this inner peace of mind is not the only kind of peace Christ came to impart. He would have us go beyond that to find peace with our fellow men.

We must beware lest we make our search for peace of mind a softening and selfish thing. We must not seek peace of mind by closing our eyes to wrongs which should be righted, to vice which should be checked, to ignorance which should be informed. We must not mistake peace-keeping for peace-making. We may keep the peace because we are too indifferent to care what goes on around us, or too good-natured to feel any righteous indignation at wrongdoing, or too selfish or lazy to risk any unpleasantness for the sake of setting things right.

Jesus could have kept the peace by remaining in those Galilean villages where he was popular, healing the sick, preaching comfort. But he set his face to go up to Jerusalem where his critics and a cross awaited him. Why? Because he was peacemaker and not a mere peace-keeper. His was a ministry of active reconciliation. And it is to that work he called his followers. Said he, "Blessed are the peacemakers, for they shall be called the children of God." The peace which Christ would impart to us is not a passive, sheltered thing. It is active, exposed. "God was in Christ reconciling the world unto himself." And this ministry of reconciliation is committed unto Christ's followers.

The Christian is called to be a reconciler and peacemaker in the immediate circle around him. Suppose you are in a group where gossip is setting tongues wagging against someone. Your duty is not to join in the

hue and cry; not merely to sit silent in a kind of pharisaical aloofness, saying to yourself: "I thank thee, Lord, I am not as these others, backbiters, scandal-mongers, trouble-makers." Your Christian duty is to try to lift the level of conversation, to speak the truth in love, to be a reconciler. When trouble is brewing in your church or club or group, you usually know the persons to whom you can go "to get the low-down," as we say. They are the people who keep their ears down on the level where the "low-down" is. And you usually know the persons who can best bring the conflicting groups and interests together. They are the peacemakers who not only live on a higher level but lift others to it.

The Christian is called to be a peacemaker in the nation. When one visits the hospitable Southland, as I did recently at Duke University, it is hard to realize that our nation was once riven by war. Why were these wounds of war so quickly healed? Was it not because the two leaders most idolized by the two sections, Lincoln by the North and Lee by the South, were both men of such noble, magnanimous spirit? John Drinkwater in his drama caught the supreme passion of Lincoln when he showed him standing before a map of the United States with his great gaunt arms outstretched as if trying to hold the Union together. Very fitly has the month of February, which includes the birthdays of Lincoln and Washington, been chosen as the time to stress brotherhood between religious and racial groups. If ever we Americans needed to demonstrate the spirit of unity before the world, that time is now.

And what about the world scene? Can the peace of Christ help to save it from impending war? The civilized world, which was so aroused by the trial of Cardinal Mindszenty, almost overlooked the arrest and imprisonment of Lutheran Bishop Ordass and Bulgaria's trumped-up charges against Protestant clergy in that land. All of these attacks on the Church show how freedom is being threatened and should alert us all to the danger. But let us not allow our sympathy and compassion for the brave men who are being persecuted deteriorate into mere passion and hatred against the people who put them in prison. Christ ever sought to stress compassion for people rather than passion against people. And right now we are in danger of forgetting his emphasis.

Immunity to Communism

Communism must be checked if Christian culture is to be saved. This fact we cannot stress too strongly. And in the Marshall Plan, America set out to put the governmental economies of Europe on their feet, believing that healthy economic life makes people immune to the poisonous germs of communism. That plan seems to be working. Let us not shift now to a new policy of neglecting the peaceful reconstruction of Europe in a mad race for militarization which may bankrupt the governments of Europe and perhaps our own also. In my opinion, countries healthily on their feet economically are more immune to communism than countries on their backs economically, trying to support a gigantic military overhead.

It is more important for a minister to preach the gospel than to enter into political argument. So I shall leave this matter for your own further thought. But I do ask you, oh, I plead

with you, that in these days when world tensions are so sharp and tempers are so hot, keep your eyes on Christ as well as on the world! His is the gospel of love and compassion. After He had healed a certain bitter quarrel, one of the reconciled parties said of Christ: "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Who knows where and when he can break down walls in our world again?

And now I cannot close the consideration of the peace Christ gives without a further word. He gives not only peace within ourselves and peace with our fellow men but also peace with God.

I can imagine a family at Sunday dinner to-day. All members are present, well, and prosperous. The father, looking over his comfortable and unshadowed family circle, says, "This is what I call peace." It is a lovely scene, isn't it? But what if tomorrow death invaded that home, or if the bottom dropped out of the family business? Would its peace be shaken? Is it merely a peace with the world or a peace with God?

Now listen to Jesus. On the last night of his life he sat at table with his family of disciples. But there was no physical comfort or worldly security to insure His peace of mind. The city was electric with excited hatred against him. He knew that in a few hours he would be arrested and on the morrow he would be crucified. He with His sensitive imagination could feel the nails piercing his hands. Yet despite all that, he said: "Peace, I leave with you, my peace I give unto you; not as the world giveth, give I unto you." Ah, certainly the world could not give a peace like Christ's at that moment. His was "the peace of God, which passeth all understanding."

Such peace can come only to a person who is at one with God, his will so surrendered to God that there is no conflict of purpose, his heart so attuned that there is no disharmony of desire. When you are so at one and so at home with God, then disaster, even death, cannot destroy your peace, because you have something you can take with you to God who "is our dwelling place in all generations even from everlasting to everlasting."

Some months ago a noble Christian woman entered her eternal home just after listening to the National Radio Pulpit. She had lived a long, full life. She had achieved remarkable inner peace through the Christ who had ordered her life on the higher level. She had been a peacemaker in many realms. And almost the last words her loved ones heard her say was, "Hasn't it been a good morning?" To a life like that, death is no dark void; it is just another good morning in a land where she had already learned to feel at home. She had caught the spirit of the words of her Lord: "My peace I give unto you. . . . Let not your heart be troubled; neither let it be afraid."

Almighty God, from whom we came and to whom we return, guide our steps that we may not wander from the highroad into any paths of low desire. Lead us where we may see life's largest possibilities and stop not with the second best. Make us worthy of our high responsibilities, reverent in our use of freedom, just in the exercise of power, generous in the protection of weakness. Dispel the shadows of suspicion which darken the relations of men and free us from all needless fears about ourselves. Fortify our faith, quicken our hope, enlarge our love. Help us to be Thy faithful servants here and Thy friends forever: we ask through Jesus Christ our Lord.

The Dignity of Man—a Judaic View

By Milton Steinberg

(Rabbi, Park Avenue Synagogue, New York, New York)

Rabbi Milton Steinberg is one of the foremost contemporary writers on Judaism and the Jewish community. He is the author of *The Making of the Modern Jew*, *As a Driven Leaf*, and *Basic Judaism*. "The Dignity of Man" first appeared in the February, 1949, *Woman's Press* and is reprinted by permission.

THAT man is made in God's likeness and so partakes, even if feebly and imperfectly, of His nature—that is the testimony of all Scripture from the very first chapter of Genesis. This is also, according to the teaching of the rabbis of antiquity, the "Great Rule" of that tradition which, deriving from the Old Testament and together with it, constitutes historic Judaism. Next to the God-faith itself, it is the boldest, the most consequential and necessary doctrine ever affirmed as to the human individual and the human family. For in its light man takes on a fresh, brighter aspect in his own eyes; he conceives better purposes than those he would otherwise have envisaged; he comes to cherish for himself and his fellows a hitherto unsuspected reverence and love.

He remains, of course, still a creature of time and the dust, frail and perverse. But he knows himself for something more and different; a being but little lower than the angels, crowned despite his mortality and sinfulness with glory and honor, an infinitely precious thing. Wherefore, the sages of Israel were wont to say, "Whosoever preserves one life, it is as though he has preserved a whole world."

Again, he now sees himself to be the goal of creation who, according to the Jewish tradition, may rightfully protest, should other men seek to exploit him for their private desires: "Nay, but it is for *my* sake that the world exists." Finally, as a being akin to God and sharing in the divine attributes of reason, freedom, creativity and goodness, it is his ultimate function to make them manifest. This is the intention of traditional theology, Jewish and Christian, in its assertion that man exists to God's glory.

So much for the individual face to face with himself. But when he turns to consider his fellow men, he perceives at once that their nature is none other than his. They, too, to the last soul, are God's children, made in His image, and equally as precious and sacred as he. Wherefore, he may not despise, hurt, oppress or exploit them. Nay, more, as it is his own supreme function to disclose whatever of divinity resides in him, so it is his duty to encourage a similar disclosure

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SERMON ILLUSTRATIONS

In the apple-bearing section of the State of Maine, my friend saw an apple tree so loaded with fruit that, all around, the laden branches were propped to keep them from the ground. When he exclaimed about it, the owner of the orchard said, "Go, look at that tree's trunk near the bottom." Then my friend saw that the tree had been badly wounded with a deep gash. "That is something we have learned about apple trees," said the owner of the orchard. "When the tree tends to run to wood and leaves and not to fruit, we wound it, gash it, and almost always, no one knows why, this is the result: it turns its energies to fruit." We must know wounded apple trees in the human orchard of whom that is a parable.

—Harry Emerson Fosdick

When James A. Garfield, who afterwards became president of the United States, was president of Hiram College, in Ohio, a man brought his son for entrance as a student, for whom he desired a shorter course than the regular one.

"The boy will never take all that in," the father said. "He wants to get through by a shorter route. Can you arrange it?"

"Oh, yes," replied the president of Hiram College. "I can arrange it. Your son can take the shorter course. It all depends on what you want to make out of him. When God wants to make an oak, he takes a hundred years; but when he wants to make a squash, he requires only two months."

—The Watchman Examiner

A chaplain returned from Germany tells of one of the small churches where there was a marble statue of Christ broken into three pieces. When the men in the American army of occupation began to restore the statue they looked everywhere for the hands of Christ. Although they diligently searched among the ruins they finally realized that the two missing pieces had probably been shattered by falling bombs. At last the young captain in charge announced: "I know what we'll do. We'll have carved on the pedestal of the statue these words: 'I have no other hands than yours.'"

—Adapted from William L. Stidger

We Protestants are like men climbing a mountain. We approach from different sides, but whenever we reach any high point of vision we find our paths coming very close together, if they do not actually converge.

—Harold Cooke Phillips

It is said that a man once came to Whistler, the artist, and asked his help in hanging a new and beautiful picture. The man complained that he could not make the picture fit the room and Whistler, looking over the matter, said, "Man, you're beginning at the wrong end. You can't make that painting fit the room. You will have to make the room fit the painting." So when we carry into this modern world the picture of spiritual life that Jesus Christ brought, we cannot make it fit the room. Put it over against our private morals, our disintegrating family life, our economic system, our international order, and it will not fit the room. We must change the room to fit the picture. That is serious business. Will you stand for it?

—Harry Emerson Fosdick

Christianity and Communism

An analysis by members of the faculty of Garrett Biblical Institute

COMMUNISM is one of the most acute issues of our day. It claims to be the one way of salvation for human society but stands opposed to Christianity at essential points.

By Christianity we mean not only that way of faith and life which we find in Jesus Christ, but also the significance of this in and for society today. By communism we mean not only the theory proposed by Marx and his followers, but the expression of this in the Soviet Union, its satellites, and the communist parties around the world, in their policies and practices.

These two ways have some points in common. Communism asserts the equality of all men irrespective of race or color. From its beginning Christianity has asserted that God made of one blood all men to dwell on the face of the whole earth. Communism is concerned with economic welfare and the accessibility of the goods of life to all men. Christ came to preach good tidings to the poor, release for the captives, liberty for the oppressed, and the coming of a new world of justice and righteousness.

Christendom has failed to embody in its institutions and practice the full gospel of Christ, and this has afforded an opportunity to communism to make its appeal. Christians are called upon not only to set forth the principles of Christ but also to apply them to the whole social life of man.

Although Christianity and communism have some goals in common, there are radical differences alike in aims and in methods of their attainment. (The following are representative and not all-inclusive.)

1. *As to criticisms of the existing order - - -*

Communism Condemns	Christianity Condemns
a) *Private ownership of property,* except for a few types of consumer goods, asserting that private property results in the exploitation of the masses (the proletariat or "working class").	*Selfish use of property,* as all property, private and public, is a trust from God. "The earth is the Lord's." (For communism the crucial matter is the *ownership* of property; for Christianity, its *use.*)
b) *Inequalities in opportunity and power,* resulting from capitalism, which must be removed by concentrating economic control in the state.	*Concentration of power,* in the state or other agency, which endangers the liberties of the people. It also condemns the inequitable distribution and the irresponsible use of power.
c) *Emphasis on individualism and unrestrained self-expression.* All	*Depersonalizing of the individual* through the control of large imper-

should work for the promotion of "the cause," according to a plan.

d) *Middle-class bourgeois morality* as expressed in traditional standards of marriage and the family. These are sanctioned only insofar as they fulfill a function for the state.

sonal organizations or the state. It also condemns emphasis on selfish individualism.

Attitudes of irreverence and irresponsibility toward sex and family life. (For example, for the Christian, marriage vows are not a mere legal contract, but also a pledge of love and loyalty made before God.)

2. *As to the character of a just social order - - -*

Communism Proclaims

a) *The supremacy of the proletariat,* in which the individual's significance derives from his membership in the class.

b) *A classless society,* which is to be secured by eliminating all but one class.

c) *Economic security* as the supreme concern (secured, however, by the sacrifice of human freedoms, as we understand that term).

d) *No racial discrimination* (but other types of discrimination are deliberately used).

Christianity Proclaims

Supremacy of the person, who is conceived of as a child of God and an object of inherent worth.

The brotherhood of man, in which all individuals and groups work for the common good.

Security with freedom. Economic security, while imperative, is not the sole or even the supreme good. Genuine security requires intelligent self-restraint and uncoerced concern for the general welfare.

Equality before God, which means all men of all races and classes are entitled to justice and freedom from discrimination.

3. *As to the methods of effecting social change - - -*

Communism Involves

a) *Dictatorship of the proletariat,* actually exercised by small disciplined groups. Beyond the proletariat there is no higher authority.

b) *Elimination of dissenting minorities* as a threat to the new order.

c) *Violent revolution,* as the indispensable way for the redistribution of political and economic power.

d) *The doctrine that the end justifies the means:* any means are justi-

Christianity Involves

Government founded on the consent of the governed, who are children of God and therefore worthy to have a voice in their own rule. All political power is a trust from God.

Protection of dissenting minorities in the exercise of constitutional freedoms of assembly, speech and petition.

Peaceful change, through education, persuasion and reconciliation. "Be not overcome of evil, but overcome evil with good."

Christian character development, which cannot be achieved by means

fied that secure the desired ends as determined by the aims of the Party.

that deny or are in conflict with the ends sought.

4. *As to the meaning of life - - -*

Communism Teaches

a) *Atheism.* Religion is a product of fear and a flight into fantasy. "Religion is the opiate of the people," used as a control by capitalism.

b) *Social derivation of all values.* The only significant standards and values are those which arise out of society; these are derived from the interaction of economic forces.

c) *A utopian view of history.* Human existence will find fulfillment on earth in a progressively improved social order, through the operation of economic laws and by means of the class struggle.

d) *The subordination of individual personality.* The interests of the individual must be subordinate to the communist system (and must be sacrificed if necessary as a means to victory in the class struggle).

e) *The restricted nature of community.* Fellowship, though potentially world-wide, is earth-bound and is restricted to those holding the communist philosophy.

Christianity Teaches

Theism. An all-righteous, all-loving God is the source of man's existence and his only final deliverance from sin and evil. Service to Him is man's primary motivation in continuing personal and social reconstruction of life.

All moral and spiritual values founded in the character of God. The good life is achieved through responsible obedience to His will.

The Kingdom of God. The meaning of human existence must be understood in terms not only of the processes of history but also of God's purposes for man's life now and in eternity. If men will obey the will of God, justice and peace will increasingly prevail in history.

The supreme worth and dignity of persons. Every individual is of infinite worth in the eyes of God and must always be regarded by his fellows not as a means to an end, but as an end in himself.

A universal and eternal fellowship. Men are made by God for fellowship with Himself and with one another, in time and eternity, within a community transcending all barriers of nation, race, class or political opinion.

Communism is not simply an economic program. It is a total theory of life, which is radically in conflict with Christianity, especially in its methods, but also in its goals and its attitudes toward persons. Communism itself recognizes this in its opposition to religion and the Church. Our failure to apply consistently the basic Christian principles of justice and freedom and equal opportunity for all, our failure to rectify the common wrongs of exploitation and the common ills of poverty—this is what has given opportunity for the specious appeals not only of communism but also of fascism. As long as there is poverty, insecurity, fear, oppression,

there will be a fruitful field for such false messiahs as have led peoples astray in this last generation. No campaign against communism can succeed unless it also attacks these evils and proceeds toward the realization of a just and Christian society.

We believe that the Church should:

1. Continue to declare that above all human authorities there is the supreme authority of the just, righteous, and loving will of God. This declaration requires the honest recognition that no existing economic or political system can be identified with the perfect will of God; that all are limited and warped by human ignorance, pride and selfishness. The will of the majority is not necessarily the will of God.

2. Teach that all men share common humanity and have essentially the same physical and spiritual needs.

3. Voice continuous and creative criticism of social institutions and practices which violate the requirements of the Kingdom of God: love, justice, and universal brotherhood.

4. Practice a ministry of reconciliation, both within and outside the Church, between conflicting groups of men, whether they be divided by race, creed, political belief, nationality or economic status.

These principles need to be applied to the whole range of life—political, economic and social—including the life of the organized Church.

(Reprinted by permission from The Christian Advocate *of September 8, 1949.)*

EDITOR'S NOTE: Readers who may be interested will find 12 recommended specific procedures for Church action in the article from which the above is quoted.

We are grateful to Almighty God for the abundant mercies shown this past year to the children of men. Fear, confusion of purpose, and the economic destruction left by the war have been lessened by constructive measures of cooperation within the United Nations and among the free societies. Tensions between the Soviet Union and the Western nations have been eased somewhat, and new, though limited, efforts to negotiate have been made. Fresh hope has stirred the hearts of anxious men, and released new energies of the spirit for the tasks ahead. For this present victory of peace, the churches of Christ rejoice.

We recognize the profound nature of the world's disorder. Modern man has come to rely upon physical force, and the bitter conflicts of modern times have eroded his trust in moral power. *The world crisis is "basically a spiritual and moral" crisis,* and no minor adjustment of international tensions, no respite, however welcome, can provide a lasting solution. Nothing less than a transformation of the spirit of men and of nations will suffice to heal this disorder. This means a larger sympathy, a broader understanding of other peoples and their particular problems, a deeper and more abiding sense of our responsibilities in the world, and a stronger will to fulfill them. That transformation by the grace of God must be the chief end of our efforts for peace.

—World Order Day Message of the Federal Council of Churches, Issued by the Department of International Justice and Goodwill

"We Have This Ministry"

By David A. MacLennan

(Professor of Preaching and Pastoral Care, The Divinity School, Yale University)

Dr. MacLennan, who was formerly minister of Timothy Eaton Memorial Church, Toronto, Canada, wrote the popular article "Why Do Protestants Attend Church?" which appeared in the March, 1948, issue of The Chaplain and "What We Can Do for Peace" (January, 1949).

SOME months ago I watched twenty-six young men and one young woman stand before the chancellor of a Canadian college to receive formal acknowledgment that they had completed the academic course prescribed by the Church for candidates for the ministry. As I watched them, a saying of the Apostle Paul flashed into my mind. It was a sentence from a letter written to the Christians of Corinth: "Therefore seeing we have this ministry, as we received mercy, we faint not." More positive and personal is a modern rendering. "Therefore being engaged in this service by the mercy of God, we do not lose heart." (Revised Standard Version)

To every church member, and especially to every Christian minister, the sight of such able and attractive young people dedicated and trained for full-time Christian service quickens pride and courage. As we looked upon these young stalwart soldiers of Christ, we knew that gaps in the ranks would be filled and reinforcements sent to struggling garrisons of the faithful. "Therefore, seeing we have this ministry (with such comrades), we faint not; we never lose heart." One fact was evident by their appearance, by their records as cited by their teachers: these individuals were above the average in quality and equipment. Each of them could attain considerable success in other occupations. Robert Ingersoll's barbed comment on candidates for the ministry in his day simply did not apply. The nineteenth-century agnostic quipped that the ministerial candidate of his time was "a young man of a religious turn of mind and consumptive habit of body, not quite sick enough to die, nor healthy enough to be wicked." Muscular Christianity never constitutes the highest type of discipleship, and physically handicapped persons have been gloriously used of God. Nevertheless, the members of that class of graduates in theology possess characteristics of body and mind which anyone would like to have. Several had served in the armed forces. All had finished creditably their period of basic training. Is it not reassuring that in a world which still offers glittering prizes to the individual who will devote his abilities and energy to the winning of material success, there are to be found such persons who gladly offer themselves to the service of Christ and His Church?

"This Ministry" Includes All Christians

Of course, "this ministry," as the New Testament uses the term, cannot be restricted to the clergy. The word

minister means servant. For that reason every Christian is a minister. There is a lay ministry just as truly as there is a clerical ministry. Every layman ought to have a sense of vocation as truly as those who feel called to the specialized ministry of the Church. Where are the decisive spiritual victories to be won in this volcanic age? In the areas of politics, business, finance, education, community service, in the varied activities of the Church itself—and in these areas the laymen live and operate. Christianity was originally a layman's religion. Peter, James, John, Paul and the other apostles—our Lord Himself—each was a layman. So, as Dr. John Oliver Nelson of the Federal Council of Churches said recently, "God calls *everyone* to be a minister, whatever form that ministry may take in his or her life work. . . . Church vocations are just one sort of vocation to which God calls young people; He has a call, a summons, a plan, for every young person that's born." Said Martin Luther, "a shoemaker, a smith, a peasant, anyone, has the office and work of his trade and yet, at the same time, are all consecrated bishops and priests." "Seeing that we [all] have this ministry," let us look to our calling, magnify it, and discharge it with fidelity and zeal.

The Present Need

Yet Christianity is best promoted by a division of labour. There are diversities of Christian service, just as there are diversities of gifts and callings. All denominations face the need for many more ministers and missionaries at home and overseas. There is a constant shortage of chaplains in the armed services.

Why are not more of our youth volunteering for the ministry? Several factors might be cited. The parish minister plays a humbler role than his predecessor in earlier generations. No longer is he *the parson,* the chief person in a community. Education is more widespread, and the doctor, the teacher, the lawyer, the minister no longer provide the exclusive leadership of their neighborhood. Education is more general. Again, many young men hesitate to enter a profession even yet notoriously overworked and underpaid. In a Philadelphia help-wanted column not long ago an advertisement appeared which offered a bricklayer with not less than 10 years' experience a position as supervisor of apprentice training. The salary stated was $4,500 a year! The correspondent who sent it wondered how many colleges would offer that much for a full professorship in engineering courses? But the average salary paid ministers and missionaries (excepting the few favored and generous city churches) is far below the median income of college professors. It is true that there is a growing conscience in the matter. It will not do simply to admire the idealism and spiritual vision of the person who enters the service of the Church and express regret that his compensation is inadequate. I think we shall have to answer for our selfishness and lack of Christlike vision if we rationalize the situation by saying, "Well, these good people knew what they were going into, didn't they?" Does not our holy Scripture declare that a labourer is worthy of his hire? And who was it that thereby recognized the economic basis of spiritual service? Our Lord Himself.

Another and perhaps major factor which has militated against the ap-

peal of the Christian ministry is the widespread secular character of modern life. Many nominal members of Protestant churches scarcely conceal their pity when they learn of the decision of some fine young person to respond to the call of God by entering the ministry. When "Dick" Sheppard, who served Christ with such singular power as the unconventional minister of St. Martin's-in-the-Fields, London, boarded a bus, wearing the uniform of his calling for the first time, he sat near two drunken workingmen. One was in a belligerent mood, the other benevolent to the point of being maudlin. On catching sight of the young clergyman, who had just been ordained, the former remarked, "There's a ruddy parson!" but the other, full of genial intention, stopped him. "Now, George, don't blame 'im—it's not 'is fault. It's 'ard luck, that's what I say." That judgment of ignorance amuses us, but it is not far removed from the verdict some parents would be tempted to pass if they learned that a son or daughter felt inclined to "enter the Church."

Is the Ministry "A Man's Job"?

Briefly we have spoken of the need for candidates for the ministry of the Church, and we have considered certain reasons why its appeal is not as powerful as it might be. Could it be possible that the attitude, the feeble glow of enthusiasm of some of us who answered the call, is another reason? Let us face the question, Is it an essential vocation in the critical life of today's world? Let me express it as bluntly as a young fellow talking with me might put it: *"Is the ministry a man's job?"* Someone once described it as "a life of sanctimonious boredom." Ask any minister if he agrees with that estimate! Ask any chaplain in the armed forces or veterans' hospital. Ask the man out on a rural circuit, who is almost alone in providing moral and spiritual leadership for the community. Like the rural mail carriers celebrated in the inscription on the New York post office, neither weather nor distance keeps him from his appointed rounds, breaking the isolation of lonely settlers, creating a sense of Christian neighborliness, helping to elevate the agricultural efficiency and ethical standards of his people. Ask the director of a city mission, expending his energy and powers on rescuing derelicts from the foul seas of slumdom which threaten to engulf souls for whom Christ died. Ask the minister in an institutional church, ministering to all sorts and conditions of folks through a seven-day-a-week programme. Ask the spiritual leader of one of our churches, seeking to make immigrants from diverse racial and national backgrounds into Christian citizens. Ask the minister of a large, busy urban parish who has upon his mind and conscience and emotions the needs and problems of many families and individuals. Ask the minister who is a physician, an educationalist, an engineer, taking health and healing to nations across the oceans. Upon such a man or woman is laid both inner and outer responsibility to live a life himself of which Christ is Master, and to "go in and out among his people" as their leader, helper, and friend. To adapt one of Chesterton's sayings, it may not take much of a man to be a minister, but it takes all there is of him. If you wanted an easy, comfortable, secure life, would you not have chosen something safer—a test pilot of aircraft—or something

relatively easy? Recently James McClain, known to radio listeners as "Dr. I. Q.," was ordained to the Protestant Episcopal ministry and appointed to a country church in Kentucky. He renounced an annual salary in six figures to invest his life in the full-time service of Christ, and loves it.

To those of us who desired to engage in a "chivalrous adventure," to become expendable in a most significant branch of the Christian service, is not this the life?

Life's Richest Privilege

The Christian ministry is one of the chief vocations in which to invest personality in an indispensable calling. The Church is indeed "a spiritual organism, united by a steady loyalty to a living Lord." No other agency devotes itself so completely and so effectively to doing God's eternal work in time. In spite of its shocking worldliness and disunity, "the Church is still the world's greatest source of spiritual power." It keeps life sane and sweet. It provides the direction and dynamic whereby men can be reconciled to one another in God, and achieve through Christ the solution to their self-centeredness. As its representative, the minister has the obligation and the high privilege to represent Christ, and to mediate His spirit to men and women and children who need divine incentive and resources for effective living.

Time magazine reported some time ago that a Roper opinion poll showed that the average citizen considers that the group doing the most good for the country at the present time is the company of religious leaders. In five years this category jumped from third to first place. Business leaders were placed next, with political leaders, labor leaders following in that order. An editorial in the *Boston Herald* appeared not long ago with this unexpected tribute: "this band of men, unrecognized, u n d e r p a i d, overworked, unassuming, that never complains [I would add, "Hardly ever!"], never strikes, who are accomplishing under conditions that make their performance little less than heroic a work that is indispensable to the stability and permanence of our religion." (Quoted by Raymond Calkins, "The Romance of the Ministry," p. 9.) This is a "majestic fraternity" which some of us have been led to enter. Dr. George Pidgeon, after a long lifetime of consecrated service, said: "It is a marvellous opportunity and the richest privilege on earth."

The Hazards of This Calling

Are there then no disadvantages, no difficulties, no dangers? I would not minimize them. It is a strenuous calling. No CIO operates in this field! Neither can the active pastor observe an eight- or ten-hour day in a five-day week. Some doctors have said that the preaching of one sermon is equivalent in expenditure of physical energy to two days' manual labor. Severe emotional drain from time to time is unavoidable, when you must go from a hospital room to a wedding or baptism, and then to a family where death has struck. By a kind of perverse compliment, many people expect the minister to have the sermonic skill of a Fosdick, the oratorical power of a Churchill, the personal charm of a movie hero, the psychological insight of a Weatherhead, the organizing and administrative ability of an Eisenhower, the wisdom of Socrates, and the patience

of Job! In addition he may be required to be the oiler of creaking ecclesiastical machinery, the office boy for an official board, and the dispenser of sweetness and harmony to members of rival groups of devoted church women! It is a precarious calling, for even yet few ministers have any continuing city, or home of their own. My dear cousin, the late Dr. William McLennan, who founded the Welcome Hall social settlement in Buffalo, used to say that the hens owned by country ministers were so accustomed to the itinerant ministry that after every annual Conference they would cooperatively lie down on their backs and extend their feet into the air to be tied for shipment to the next charge! In other professions maturity and age are considered assets, but there are still benighted church committees who regard fifty and even fewer birthdays as "too old" for the pastorate.

To all of the foregoing, Paul would say, "What do you expect? Your Master went this way. 'Take thou thy share of hardness as a good soldier of Jesus Christ.'" A New York fire department chief once said that when a man joined the department his act of bravery had already been achieved. All that came afterwards was simply a part of the day's work. Similarly, under present conditions the ministry is for brave spirits only, chosen not in spite of the difficulties but because of them.

What About a "Call"?

What about this business of being "called" to the ministry? Should a person feel called to serve God through the Church? The answer is unequivocally, Yes. When Paul made his defence before King Agrippa he recalled that 25 years earlier he had been changed "from a persecutor into a preacher, from a menace into a minister." Christ had revealed Himself to Paul. In definite, dramatic terms the Living Lord said, "Rise, stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee." Christ made him a minister. Nothing can replace this kind of experience. It is important, however, to realize that this experience comes in many ways. Certainly it is safe to assume that the majority of dedicated men and women in full-time Christian service have not had an experience like Paul's. Christ may dawn upon our souls like sunrise, or our hearts may open gradually to Him as a rosebud opens to beauty at the touch of spring.

Those who have had a sense of the need which they can help to meet have had a valid call. He who feels that God wants him to serve Him through this sphere was summoned by the Most High no less certainly than if he had a shattering and dramatic emotional experience. "Why did you become a missionary?" a friend asked Adoniram Judson. "I never thought of that," said Mr. Judson, and then said, "I became a missionary because I thought Jesus Christ would be glad to have me become one." He wanted simply to please God, because he loved Him. No other motive will sustain us through the days and years, the trials and crises which will come.

Paul loved people. His call included that. It must always be there. After his conversion and commitment, the

apostle seemed to put his arms around the whole world. He loved them all—runaway slave, soldiers, sailors, Jews, gentiles, ignorant and educated, bond and free—and wanted to bring out their best, and knew that he could if he could bring them to his great Master. So with us—if we love Christ, are convinced that He is the answer to all man's questionings and needs, and love people of all kinds, with a love that is patient, strong, hopeful—then this may be the proof of our "call." *All that is asked is that we "give all we know of ourselves to all we know of God's will."*

"Rise, stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister. . . ."

"Therefore seeing we have this ministry, as we received mercy, we faint not. . . . Being engaged in this service by the mercy of God, we do not lose heart."

The Dignity of Man—a Judaic View

(Continued from page 7)

on their part. In a word, he is duty bound to help them become as wise, free, creative and good as may lie within their power.

This rule furthermore applies to groups—national, racial, and cultural—no less than to individuals. These also are possessed of traits peculiar to themselves, each a unique refraction of God's nature, all of them adding together to make Him the more abundantly manifest. Each community, therefore, equally with each individual, is entitled to the encouragement of all in achieving its self-realization.

All this on the plane of the dutiful. But if men share a father in God, then they are bound to each other in a relation deeper and more ardent than that of reciprocal obligations. They are brothers, and there should be among them the spontaneous emotions of such a kinship: mutual insight, helpfulness, forbearance, love.

Wherefore, if some of the ancient rabbis accepted as the "Great Rule" of the Jewish tradition the affirmation that man is made in the Divine Image, others found that same "Great Rule" in the commandment in Leviticus: "Thou shalt love thy neighbor as thyself." And really the two conclusions are one and the same, different only in that the former proceeds from the root upward, the latter from the flower down.

Only, and this is a point made insistently by both the Jewish and Christian traditions, flowers are improbable without roots, nor can roots long endure unless they achieve flowers. Unless, then, there be faith in God, there is unlikely to be either a beyond-the-dust dignity for man or a beyond-expediency love of him. And contrariwise, unless men cherish in their hearts this reverence and love for their fellows, their faith, even if it survive somehow, will be of little urgency or moment.

Disciplined Reading

By Edward L. R. Elson

(Minister, The National Presbyterian Church, Washington, D. C.)

The following article describes Dr. Elson's work in preparation for conducting spiritual conferences for chaplains in a visitation to the European Command last summer. Sermons of Dr. Elson, who was senior chaplain of the XXI U. S. Army Corps in World War II, have previously appeared in The Chaplain. In 1947 the French government awarded him the Croix de Guerre avec Palme. Dr. Elson served as president of the Washington chapter of the Army and Navy Chaplains Association, as it was formerly called, and is now one of the vice presidents of the Military Chaplains Association.

Nothing is more important for the minister of religion than the maintenance of the discipline of reading. It is quite true that the servant of God must not so concentrate on printed books as to leave unread the books of nature and life about him. But it is equally true that he must not be so pushed by the pressure of duty, or so completely accommodated to the environment about him, as to leave unheeded the great deposits of spiritual and intellectual strength which await him in the printed word. What a tragic spectacle it is to see a man who, on receiving a degree from a theological institution, forthwith proceeds to deteriorate by the neglect of reading until in the end he possesses a dwarfed mind and a shriveled soul.

This need not be so. For each clergyman can establish for himself a pattern of reading which preserves him on the one hand from becoming an eccentric "bookworm" and on the other from becoming intellectually mediocre. The theological professor has his specialty, and by concentrating in a relatively narrow field he becomes an expert in that field, serves his generation and his Church well, is appreciated and honored by his brethren, and verily has his own inner reward. But not everyone can be a professor. The working clergyman may not even become a scholar in any one field of specialization. But certainly every man can become a good student. To be a student requires self-created and personally enforced disciplines.

It needs to be said at the outset that the Bible will be central in a minister's reading. The Bible must be read for many purposes. It must be read for the health of the soul and the growth of the mind. It must be studied and loved if a man is to become an apt teacher and an authentic preacher. Perhaps it was all gain for some of us during the war, when, being deprived of libraries with many books, we were thrown back upon the greater resources of the Book of Books. The Bible should come first and forever remain central in the chaplain's reading.

While the Scriptures will occupy a place of supremacy and the prescribed formulas of his own Church will occupy a high place in his discipline of reading, a chaplain will want to expose himself first to the spiritual literature of the ages and then to dip into the best of the books in his own generation. The works of the saints and mystics will receive much attention. Somebody has said that a book is not worth reading until it has survived at least fifty years. That may be somewhat of an exaggeration. But it is inconceivable that a man would read some of our modern books and leave unread the writings of Fenelon and Bunyan. Some books should be read for intellectual expansion and others for mere recreation. But the most important books for the chaplain will be those which are read for the cultivation of the soul.

Since the average chaplain cannot be an authority in many fields and yet must be authentic in several fields, he must practice selective reading. No minister can select another minister's reading. He can merely commend carefully evaluated books to his friends. And that is what is herein intended.

In preparation for conducting spiritual conferences for chaplains in Europe last summer I desired to present a reading list. I prepared a suggested bibliography of eighty or ninety books among the recent publications which I thought I would like to suggest to the chaplains. But when I looked at the list, I was not satisfied with it because it was my list and I wanted the chaplains to have a bibliography with a broader endorsement. Therefore I prepared a brief letter addressed to the presidents or deans of some sixteen or seventeen theological institutions representing a number of denominations. I stated in my letter that chaplains were limited in the number of books they could take around the world with them and I wanted their cooperation in the preparation of a carefully selected list. Then I invited each of the theologians addressed to name two books he deemed most worthy in each of the following areas: 1. the devotional life; 2. preaching; 3. pastoral psychology or counselling; 4. theology; 5. Christian ethics; 6. Biblical literature; 7. history; 8. ecumenics; 9. fiction. When these recommended books were received and compiled, I had a very impressive list. There were several books mentioned by almost every correspondent. For example, Seward Hiltner's *Pastoral Counselling* received the highest commendation in the area of pastoral psychology. In the field of preaching, Dr. Andrew W. Blackwood's volume, *The Preparation of Sermons,* ranked very high, with Dr. Henry S. Coffin's book, *What to Preach,* published in 1926, still in high favor. Among the books especially commended were the small volumes by Dr. D. Elton Trueblood and the works of C. S. Lewis. In fiction *The Big Fisherman,* by Lloyd C. Douglas, was a leading recommendation.

For the spiritual retreats I prepared a principal bibliography, listing those books most frequently mentioned by my correspondents, and a supplemental list which was longer, containing the name of every book which was mentioned. Here is the list (a copy of each book was available):

Baillie, John, *A Diary of Private Prayer.* New York, Charles Scribner's Sons, 135 pages, 1936—15th Impression 1948.

Bilheimer, Robert S., *What Must the Church Do?* New York, Harper & Brothers Publishers, 148 pages, 1947. $1.00.

Blackwood, Andrew W., *Preaching from the Bible.* New York, Abingdon-Cokesbury Press, 247 pages, 1941. $2.00.

———, *The Preparation of Sermons.* New York, Abingdon-Cokesbury Press, 272 pages, 1948. $3.00.

Bonnell, John Sutherland, *Psychology for Pastor and People.* New York, Harper & Brothers Publishers, 225 pages, 1948. $2.50.

Brown, William Adams, *Toward a United Church.* New York, Charles Scribner's Sons, 264 pages, 1946. $2.50.

Buttrick, George A., *Prayer.* New York, Abingdon-Cokesbury Press, 333 pages, 1942. $2.75.

Coffin, Henry Sloane, *What to Preach.* New York, Harper & Brothers Publishers, 189 pages, 1926. $1.50.

Douglas, Lloyd C., *The Big Fisherman.* Boston, Houghton Mifflin Company, 581 pages, 1948. $3.75.

Fox, Selina Fitzherbert, *A Chain of Prayer Across the Ages.* New York, E. P. Dutton & Company, Inc., 320 pages, 1943. $2.25.

Hiltner, Seward, *Pastoral Counselling.* New York, Abingdon-Cokesbury Press, 1949.

Hunter, Archibald M., *Introducing the New Testament.* Philadelphia, Westminster Press, 123 pages, 1946. $1.00.

———, *The Message of the New Testament.* Philadelphia, Westminster Press, 122 pages, 1944. $1.50.

Kelly, Thomas R., *A Testament of Devotion.* New York, Harper & Brothers Publishers, 124 pages, 1941. $1.00.

Law, William, *A Serious Call to a Devout and Holy Life.* Philadelphia, Westminster Press, 353 pages, 1948. $2.00.

Lewis, C. S., *The Abolition of Man.* New York, Macmillan Company, 61 pages, 1947. $1.25.

———, *The Case for Christianity.* New York, The Macmillan Company, 56 pages, 1948. $1.25.

———, *Christian Behaviour.* New York, The Macmillan Company, 70 pages, 1949. $1.25.

———, *The Problem of Pain.* New York, Macmillan Company, 148 pages, 1948. $1.50.

Love, Julian Price, *How to Read the Bible.* New York, The Macmillan Company, 204 pages, 1948. $2.50.

Mackay, John A., *A Preface to Christian Theology.* New York, The Macmillan Company, 187 pages, 1946. $2.00.

Manson, T. W., *The Church's Ministry.* London, Hodder & Stoughton, Ltd., 112 pages, 1948. 6 shillings.

Nichols, James Hastings, *Primer for Protestants.* New York, Association Press, 151 pages, 1947. $1.50.

Niebuhr, Reinhold, *Faith and History.* New York, Charles Scribner's Sons, 257 pages, 1949. $3.50.

Orchard, W. E., *The Temple.* New York, E. P. Dutton & Company, 167 pages, 1918—7th Edition with New Introduction, January, 1946. $1.00.

Preus, Herman Amberg, *The Communion of Saints.* Minneapolis, Augsburg Publishing House, 172 pages, 1948. $2.00.

Scherer, Paul, *For We Have This Treasure.* New York, Harper & Brothers Publishers, 212 pages, 1944. $2.00.

———, *The Plight of Freedom.* New York, Harper & Brothers Publishers, 227 pages, 1948. $2.50.

Sizoo, Joseph R., *Preaching Unashamed.* New York, Abingdon-Cokesbury Press, 132 pages, 1949. $1.75.

Steere, Douglas V., *On Beginning from Within.* New York, Harper & Brothers Publishers, 149 pages, 1943. $1.50.

———, *Time to Spare.* New York, Harper & Brothers Publishers, 1949. $2.00.

Stewart, James S., *Heralds of God.* New York, Charles Scribner's Sons, 222 pages, 1946. $2.50.

Tillich, Paul, *The Protestant Era.* Chicago, The University of Chicago Press, 323 pages, 1948. $4.00.

Trueblood, D. Elton, *Alternative to Futility.* New York, Harper & Brothers Publishers, 124 pages, 1948. $1.00.

———, *The Common Ventures of Life.* New New York, Harper & Brothers Publishers, 124 pages, 1949. $1.00.

———, *Foundations for Reconstruction.* New York, Harper & Brothers Publishers, 109 pages, 1946. $1.00.

———, *The Predicament of Modern Man.* New York, Harper & Brothers Publishers, 105 pages, 1944. $1.00.

Turnbull, Agnes Sligh, *The Bishop's Mantle.* New York, The Macmillan Company, 359 pages, 1948. $3.00.

Turnbull, Ralph G., *A Minister's Obstacles.* New York, Fleming H. Revell Company, 159 pages, 1946. $1.75.

White, Nelia Gardner, *No Trumpet Before Him.* Philadelphia, Westminster Press, 344 pages, 1947. $3.00.

Whale, J. S., *Christian Doctrine.* New York, The Macmillan Company, 197 pages, 1941.

Ylvisaker, N. M., *No Other Way.* Minneapolis, Augsburg Publishing House, 255 pages, 1938. $1.00.

AT YOUR SERVICE

● *Materials and services available to chaplains*

Television

I Believe . . ., which is being telecast on Tuesday evenings at 8 p.m. (EST) over the ABC-TV network, is the first major effort of the Protestant Radio Commission in the television field. Participating speakers include Dr. Reinhold Niebuhr, Dr. Truman B. Douglass, Miss Helen Kenyon, Dr. Theodore Green, Dr. Henry S. Coffin, Dr. Wilhelm Pauck, and Dr. O. F. Nolde.

The Rev. Everett C. Parker, program director of the Protestant Radio Commission, stated, "In entering the television field we are attempting to avoid the mistakes many religious leaders made 25 years ago, when aural broadcasting was virtually ignored as a new medium. We hope to learn television techniques and provide the type of TV religious programs which will compete for listeners on an equal basis with other programs. Religion has a message for the American people and we are convinced they will watch and listen if our programs are produced to meet the needs of a new art form."

Intergroup Relations

The Program Division of the Anti-Defamation League of B'Nai B'Rith, 212 Fifth Avenue, New York 10, N. Y., has issued a pamphlet listing materials on intergroup relations which include reading materials and audio-visual aids presently available through the League. Song recordings, radio scripts, cartoons and indoor posters are listed.

Packets of literature for Race Relations Sunday, February 12, 1950, are available at ten cents each from the Department of Race Relations of The Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.

Films

New films being released by the Protestant Film Commission are *Kenji Comes Home,* a movie on Christianity in Japan; *Prejudice* (see report of Chaplain Carey M. Young on the Sixth International Audio-Visual Workshop, elsewhere in this issue); and a series of dramatic films interpreting basic Christian principles for children and young people: *Birthday Party, What Happened to Jo Jo,* and *The Right Job for Bob.* Inquiries may be addressed to the Commission at 297 Fourth Avenue, New York 10, New York.

Ideal Pictures Corporation, which has offices in 23 major cities, has the following pictures available:

Out of the Night, a 30-minute natural color sound documentary on the work of the Pacific Garden Mission in Chicago's "Skid Row." Rental $10.

The Quest for Tomorrow, 20-minute documentary film which makes a striking comparison of the birth and growth of the United States to that of the United Nations. Rental $5.25.

The Nuremberg Trials, 29-minute on-the-spot-movie which poses questions for discussion on the legality of the trials, their fairness, precedent, and judgment. Rental $5.25.

The Atomic Bomb—Right or Wrong? 19-minute film which has been hailed by the Atomic Energy Commission as ". . . the best film yet produced on the subject." Rental $5.25.

A Report on the Sixth International Audio-Visual Workshop

By Chaplain (Capt.) Carey M. Young, USA

(Planning and Training Division, Office of the Chief of Chaplains, Department of the Army)

Chaplain Young was ordained in the Presbyterian Church, U.S.A., in 1923 and entered the chaplaincy in 1945. Before his current assignment he was instructor of audio-visual aids at the Chaplain School, Carlisle Barracks, Penna. Chaplain Young created the "bi-vue blender," a device for the blending of color slides with sound for use in services of worship.

THE sixth International Audio-Visual Workshop was held at the Northern Baptist assembly grounds on the shores of Green Lake, Wisconsin, 28 August-5 September. This workshop brings together each year upwards of three hundred of the professional leaders in the Protestant churches charged with the production, distribution, utilization, and evaluation of projected audio-visuals in the religious field. This year the workshop was followed by a film festival over the Labor Day week end, designed to reach people in the immediate vicinity, and proved to be very popular. The workshop previewed for the first time many new films such as *Out of the Dust,* produced by the Northern Baptist Convention; *Crosstides,* a contribution by the Presbyterian Board of National Missions, Presbyterian Church, USA; *Like a Mighty Army,* made by Cathedral Films for the United Lutheran Church; *Belshazzar's Feast* and *Barabbas—the Robber,* produced in England by J. Arthur Rank and distributed by Universal World Films; and numerous other film strip and slide sets covering evangelism, missions and stewardship.

The Protestant Film Commission, organized originally to produce motion pictures for the Protestant churches on a cooperative basis, is releasing its third motion picture, called *Prejudice,* a film that will create considerable discussion in this tension area of living and thinking. A research project on this production was to get under way in the fall through various groups of high school youth under the direction of local church leaders supervised by the Department of Research of the International Council of Religious Education. Places and personnel involved in this project were set up at the workshop. The Department is interested in measuring the effectiveness of such a film as *Prejudice* on the attitudes and conduct of high school young people.

Research

Research in the field of audio-visuals goes on continually. Research projects recommended by the fifth

International Workshop included effective utilization of audio-visual materials and measurement of the degree to which audio-visuals achieve their purpose in education and research in the area of sound, radio and recordings. A preliminary research report entitled "Research in Audio-Visual Aids to Education," which included some very significant findings on how audio-visual aids should be used to obtain best results, was presented at the sixth International Workshop. A copy of this report may be secured through the Department of Educational Program and Research of the International Council of Religious Education, 206 S. Michigan Avenue, Chicago, Illinois.

Evaluation

Another important development is the feeling that the evaluation of extant materials is of even greater importance than new production. To meet this need, evaluation committees have been meeting in five metropolitan centers to preview existing material and to recommend subjects that fall within the basic objectives of Religious Education; pertinent data as to type, length, rental price, producer and distributor facilities are given together with a brief description of each production. In this connection the first *Audio-Visual Resource Guide* for use in Religious Education was reviewed at the workshop. This service bulletin, available free to all members of the Visual Education Fellowship, is perhaps the most useful information that chaplains and ministers can secure in projecting their curriculum of audio-visuals in their ongoing programs of Christian education. This resource guide may be obtained through denominational book stores for $1.50, provided one is not a member of the Visual Education Fellowship.

Members of the Chaplain Corps on active duty will find the membership in the V.E.F. (Visual Education Fellowship), Department of Visual Education, International Council of Religious Education, 206 S. Michigan Avenue, Chicago, Illinois, will bring a rewarding amount of up-to-date information in audio-visual education. Annual memberships are $5.00 and might well be spent from post religious funds. Packets of material are mailed quarterly to all members of the V.E.F. Data on new items in the equipment field, new productions completed and in process of completion, and a monthly publication specializing in the evaluation of existing materials make such membership invaluable.

Religious educators and chaplains who understand the basic philosophy of the learning process are becoming more convinced that the audio and visual channels for acquiring useful information and knowledge cannot longer be denied full-scale utilization. We live in a fast-moving age, and religious education must keep pace with growing life. We must attempt to do everything possible to influence the growth of individuals in a knowledge of God and His purpose for man through His Gospel of Love in Christ Jesus our Lord. It is encouraging to note that chaplains are making more generous use of audio-visuals in their religious programs.

EDITORIAL

Lest There Be "Forgotten Men"

Recently we heard a chaplain quoted as saying, "In the last two years I have had no evidence that my denomination knows I exist." The comment started a train of thought which perhaps bears sharing.

We are in a position to know that this chaplain's denomination is deeply interested in its ministers in uniform; and that it makes every effort to let them feel its interest and its support. If this chaplain was "forgotten," as he thought, might not the reason lie with him?

A chaplain must remind himself that when he accepts a commission he accepts a dual obligation: To perform his duties as a spiritual leader in accordance with military regulations; and to continue as a representative of his denomination, with all the attendant responsibilities implied. Among these is the responsibility of keeping his church advised of his work.

Ecclesiastical endorsement, necessary to commission in the chaplaincy, is more than a statement of qualification and status. It is recommendation for appointment as a trusted representative of the denomination. A representative is an agent for another. Some denominations expect regular reports from their chaplains. Perhaps all denominations should establish such requirement. In any event, these reports should be made, required or not. They can work a two-way advantage: to the churches, which need and deserve to know what their representatives are accomplishing; and to chaplains, whose work will benefit from a sense of denominational interest and support. Except as a chaplain makes regular reports to his denomination, how can its concern for him and for the chaplaincy be kept vital?

Who Earned the Stars?

"When you see these stars on my shoulders, don't entertain for a moment any idea that I think they are there as a reward for what I have done. They are there as the Army's recognition of the Chaplains Corps; and they have been earned by the fine work of all chaplains and by the splendid support and earnest endeavors of the churches and their agencies."

These words, spoken by Chief of Chaplains Roy H. Parker (Major General) at a recent meeting of the Washington, D. C. chapter of the Military Chaplains Association, are key to the man. Humility and generous recognition of associates are two qualities of true leadership. They command a degree of loyalty and devotion that gives full meaning to the title "Chief."

A New Day

When the Commander-in-Chief appoints a representative civilian committee to study and promote religion and welfare in the defense forces, it is a new day. It is satisfying to note that this Committee and its able executive staff are presently making a careful study of the work of chaplains. All of us who know the fine record and significant role of chaplains in the three branches of the service welcome the recognition this study indicates.

(Continued on page 29)

Toward Better Preaching

CHAPLAINS would probably be hard-pressed to single out the most important of their responsibilities. Preaching, however, has always been and still is the very heart of spiritual ministry. This thought is vividly developed in Dr. Joseph R. Sizoo's recent book, *Preaching Unashamed,* which we review on page 35 of this issue of THE CHAPLAIN. To point up an idea which we wish subsequently to present to you we have secured permission from the author and the publisher to quote at length from the first chapter of this fine book.*

The history of the Christian Church began that day when a handful of men stood up preaching. It was at Pentecost. With souls aglow and with the fires of faith burning in their hearts, they preached the light of the glory of God in the face of Jesus Christ. It was by expository preaching that the Christian Church was born.

From that upper room they went out into a world which hated them and a generation which hooted them, preaching the unsearchable riches of God's love. It seemed a fantastic mission and a forlorn hope. They had no publicity agent to advertise them and no political leaders to intercede for them. They were socially ostracized, politically disfranchised, ecclesiastically scorned, economically impoverished. The venom of religious bigotries, the casualness of political charlatans, the cruelty of social ostracism were their day-by-day experience. To hear them speak you would think they slept on beds of rose petals, when, as a matter of fact, they sang their hymns and bore their testimony in the sewers and catacombs of Rome. Yet within three centuries they carried their gospel a thousand miles north and south, fifteen hundred miles east and west. Within three centuries one of their number became emperor. They carried the gates of an empire from their hinges, and the Christian faith became the established religion of the time. They stood before the world unashamed and unafraid.

Nothing in all history can match the miraculous growth and the amazing expansion of the fellowship of Jesus.

It is a singular and significant fact that all the revivals of religion have come to pass through preaching. The resurgence of faith is indissolubly linked to this vibrant and vital witness. When Isaiah stood up to preach, a whole new concept of holiness was born in the earth. When Jeremiah walked out of the fields of Anathoth to prophesy, a new morality came to a whole nation. When Amos left his plow in the furrows of Tekoa to preach, there emerged a new social justice. When Augustine proclaimed the Holy City, there came with it the dawn of a new conscience. When Francis went up and down the village streets preaching, there came a new compassion for the poor and underprivileged. Through the preaching of Luther there blossomed in the earth a spiritual emancipation. The preaching of Calvin brought into being the birth of modern democracy. Through the preaching of John Wesley there was ushered in the age of the common man. A new day always dawns for the world when from among the faithful remnant there come those whose feet have been "shod with the preparation of the gospel," whose words and lives bear witness to the truth that is in

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* *Preaching Unashamed,* by Joseph R. Sizoo. Copyright 1949 by Pierce & Smith. Used by permission of Abingdon-Cokesbury Press.

Jesus Christ. We shall never recover our interest in preaching until we find again its importance in history.

All that is coming back. This is the age of preaching. The sermon is coming back into its own. For many years the common and current notion has prevailed that the minister was a sort of glorified promoter; a clever public-relations man; if possible, an able athlete; always a glad-hander and a professional joiner; of course, a leader of all kinds of clubs, crusades, and causes; a scintillating after-dinner speaker, not too saintly, and always terribly popular. But the Church suddenly awakened to find that something had gone out of that minister which it gave him no time to keep. Their lamps often went out. That day is now past, if it ever should have come. We have struck bottom on all that. People are coming to church, if they come at all, to hear the voice of a prophet, to look into the face of a man who has been alone with God, to hear someone who has meditated in the night watches with the Almighty, who can point them once again to the keeper of the lights and the Saviour of their souls.

When preaching is vital and vibrant, it becomes a living witness and something always comes of it. It is not simply an appeal to the aesthetic tastes of an age, to its intellectual acumen, nor to its imagination and memory, but to its conscience and to its will. It is truth lit up by the fire of the soul.

For some years I have been a member of a small committee which reviews and selects the so-called best sermons of the year. About four thousand of these sermons are sent in. After going over these sermons, one cannot refrain from saying there is too much shoddy preaching today. Whatever may be the reasons, however deserving or unworthy may be the criticism toward modern preaching, of one thing we may be sure: We must make ourselves much more effective if we are to win the confidence of our day. We must take ourselves in hand and, after careful self-analysis, inquire how we may increase our effectiveness that in the end we may become good ministers of Jesus Christ.

No person can lay down laws which if meticulously observed will make great sermons or good preaching. In the last analysis preaching is the attempt to state a religious experience and to make it so compelling that you will win people to it. Of necessity, therefore, it cannot be standardized.

God makes every minister after a different mold, and when he has made the minister, he breaks the mold. All we can do is to share with one another our common experiences. That is what I propose to do. I will tell you frankly and simply what methods and procedures in preaching fit into my life. While they are valid for me, they may not be valid for you. Perhaps they will not even work in your life. But they work in mine, and I want to share with you the convictions which have been born of these experiences.

Let me begin by making, ever so briefly, this first observation. There is no substitute for preaching. We are to bear witness. There is in the Church a place for ceremony, pageantry, and ritual. One should not fear them where they can contribute to worship and the cultivation of reverence. There is room too for administration, technique, and organization. But in too many churches too much time is devoted just to keeping the wheels turning. Indeed, there are churches where one hears little beyond the rattling of ecclesiastical machinery. Now pageantry and organization and ritual have their place and may be helpful in bringing people face to face with God, but what this blundering world is seeking so desperately today is to look into the face of the man of God who has climbed the storm-swathed sides of Sinai saying, "Thus saith the Lord."

There is another deep conviction which has come to me through the years. There

are certain things which a preacher must know. He must know his age—the times in which he lives, the world of which he is part, and the community in which his life is set. He must see and feel the tragedy and tears, the hopes and dreams, the dilemmas and disillusionments, the faith and the frustration of people. Again, the preacher must know his Book—the source of his power and inspiration, the Book through which man speaks to God and God speaks to man. Then, too, the preacher must know his gospel. He is called to be an ambassador and deliver from the King of kings a message to the people of earth. He did not make that message, neither can he change it, neither can he disregard it. He must be able to give an account of the faith that is in him, and heed again the last message of Peter, "Be ready always to give to every man that asketh you a reason of the hope that is in you."

But most of all the preacher must know himself. Words do not mean very much these days. If words could change mankind, this world would be paradise. But words that are divorced from example and life fall upon dead ears. It is the man in whom words are incarnated who has a message for our time. The way he speaks about religion must conform to the way he lives with religion. If there is no relation between what he says and what he is, a cynical world will only walk away with increasing cynicism.

Let me make a third observation. Indeed, it is the underlying cause of the influence of the preacher. If we are to recover the importance of preaching and be worthy of those who have brought the Christian faith into being, there is one word which must come back into the preacher's day-by-day thinking. It is the word "compassion." We shall have little to say to the dilemmas and disillusionments of our age unless we approach them with a sense of divine concern. Among the Omaha Indians during the frontier times there was a strange custom. If an Indian left the bounds of the tribe and traveled for a little while within the areas of other tribes, on the night before he left home he would be compelled to sit with the chiefs of the tribe around the campfire. Just before the fire fell back into gray ash, he would be asked to stand, and there silhouetted against a dying flame, would be compelled to lift this prayer: "Great Spirit, help me never to judge another until I have walked two weeks in his moccasins." The true minister of Christ must learn to walk in other people's shoes. One of the ancient prophets wrote, "I sat where they sat." Of Moses it was recorded, "He went out unto his brethren, and looked on their burdens." We shall never recover the romance of preaching until there comes back this compassion.

That was the glory of the preaching ministry of Jesus. The most striking characteristic of his life was his approachableness. He identified himself with people. He shared with them their common lot. He became part of the life of his generation. He seemed to belong to them. Nothing that happened to people was foreign to him. He dragged the sorrows of his generation across his soul. He could not keep himself out of the welter and misery of men. Their problems were his problems, their dilemmas were his dilemmas, their pain was his anguish, their disappointments were his sorrow.

There were two things Jesus did not know how to do. He did not know how to doubt, and he did not know how to hate. To the end of the end he lived with a love that would not let man go and with a faith that would not let God go.

This is the road and this is the direction the minister of Christ must travel if he is to be worthy of the inheritance into which he has entered, preaching the evangel, burning like a flame, shining like a torch, from hearts that are consumed with compassion.

In the spirit of sharing as Dr. Sizoo has done, and to recognize good preaching and stimulate more of it, we hope to publish in each issue of THE CHAPLAIN a sermon or two by chaplains on active duty or in the Reserve. These will be "selected" rather than "prize" sermons. No Cadillacs, no refrigerators, no deep-freeze units will be offered. We hope that recognition and the appeal of sharing will be ample reward. As a token of our appreciation, however, each chaplain whose sermon is printed will be given his choice of any book reviewed in THE CHAPLAIN. Selection from sermons sent us will be made by a committee of ministers who are members of the General Commission.

Send us an occasional sermon, so that all of us may benefit from each other's thinking. What seems to us a good idea needs your help.

EDITORIAL *(Continued from page 25)*

The Quest of Peace

In the history of civilization there was never a time when all over the world was such a yearning for peace as now. How we shall get peace and keep it is of universal concern. There will be no answer until we know just what it is we really want and are willing to pay for it in changed attitudes. Surely it is something more than avoidance of armed conflict. Hitler unopposed offered that. But peace without freedom or justice is not good enough. We want the kind of peace that recognizes the worth of every individual and his rights in a society that is an organism, not a machine.

To achieve this kind of peace the United Nations was created. Contrary to general opinion, it has made a magnificent beginning in four years.

It has proven itself a moderating force that has brought peaceful settlements of conflicts among member nations.

It is a meeting place where nations small and great can truly voice opinions and submit policies to the judgment of world opinion.

It provides united research and study of difficult problems.

It furnishes cooperative effort against all those ills that block the road to higher living standards and make for war.

In a day of fears and desperation, when "justice is always in jeopardy and peace walks hourly among pitfalls," we turn with hope to the United Nations, "dedicated to peace and economic and social progress."

We turn to it, in the words of Secretary-General Trygve Lie, as "the chief force that holds the world together against all the conflicting strains and stresses that are pulling it apart."

We turn to it with growing confidence that it may become a vital influence in building a righteous world society, an answer to prayers around the world.

With its great purpose, its hopeful accomplishments, and its capacity to grow, will there come recognition in the United Nations that peace must finally be won with spiritual weapons?

American Seminary Chapels

VIII. The Theological Seminary of the Reformed Church In America, New Brunswick, New Jersey

By H. L. McGill Wilson

THE oldest unbroken course of specialized theological education in the land has been provided by the Reformed Church in America, the body representing the Dutch contribution to our culture. It is thus a quarter of a century older than any other theological study center.

The Seminary had its beginnings at a general meeting of the ministers and elders of the Reformed churches in New York and New Jersey held in October, 1784. There the Rev. Dr. John Henry Livingston was chosen Professor of Sacred Theology and the Rev. Dr. Hermanus Meyer was appointed Instructor in the Sacred Languages. Since that day the Reformed Church in America has always had at least two teachers to educate candidates for its ministry.

In citing the age of continuous theological education in the Reformed Church we are pointing up the fact that buildings—despite our concern and interest—are not a college or a seminary. The faculty is the vital part. The Seminary had no buildings for many years. It was not until 1810, when it came to New Brunswick, that through a "Covenant of Union" entered into three years earlier it became "The Theological Institution in Queen's College" (older name of Rutgers University) and began using Queen's College buildings.

The Theological Institution, however, once planted in New Brunswick, played a vital part in maintaining and promoting the growth of Rutgers. On two occasions—first in 1807, when after thirteen years of suspension Queen's College began its work again due to the Covenant with the Institution; and again from 1816 to 1825, when the Seminary alone carried on,—the Seminary reversed the role played by such schools in most institutions. It was the sustainer. In fact, from 1815 to 1864 it owned the buildings of Queen's College.

Coming to New Brunswick, one finds again the beauty of trees on the campus of the Seminary and the University. If American cities are tree destroyers, it may well be said that seminary campuses are tree maintainers. In fact, the beautiful trees were planted due to the efforts of a seminary professor, Dr. John DeWitt.

If one approaches the Seminary through the University campus, and walks along the pleasance between the newer structures, the word being fitting since the lawn is dominated by the erect figure of the great William the Silent, there rises before the visitor the hill which is crowned with three Seminary buildings. This fine complex of structures is of particular interest because, built at the height of the mode for Gothic which was characteristic of the Victorian era, none of the structures follows that

Hertzog Hall, New Brunswick, New Jersey, in which the Seminary chapel is located

style. Nor do any of them evidence a bond with the Lowlands by the use of such characteristic Dutch architectural features as step or scroll gables, steeply pitched roofs or decorated dormers.

The central structure, Hertzog Hall—built in the 1850's and designed by the firm of Kellum & King of New York—is an example of early American collegiate style: a central element (with pediment, lantern and cupola) connecting two wings. The façade presents a plain and classic treatment of the windows. The structure may be said to have some of the feeling of Bulfinch and early Republic government buildings.

Flanking this main edifice are the beautiful Romanesque (so termed by the contemporary writers) of Sage Library and Suydam Hall.

The visitor notes a seated figure before Suydam Hall. From a distance one might wonder if William the Silent had walked up the Hill and, breathless, had stopped to rest and look out over the whole of this great flowering of Dutch interest and respect for learning.

However, the seated figure is that of James Suydam, the donor of Suydam Hall, the earlier of these two basilican structures, begun in 1871 and dedicated in 1873, in which year the cornerstone of Sage Library was laid. Of Mr. Suydam it is told that his firm "ceased to import and to sell green cloth, of which they had the monopoly and on which they realized large profits, because it was used as a cover for billiard tables, and they felt they could not, as Christian men, furnish the materials for building up gambling saloons." He pledged his income for a year in advance to charities and lived in great simplicity.

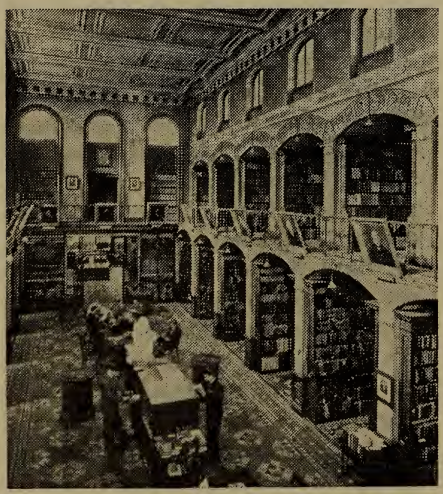
Both the Romanesque buildings are the work of the architect Detlef Lienau. German-born, Lienau was highly trained, first in the Royal Architectural School at Munich, and then for five years in Paris under Labrouste. He came to America in 1848, becoming the architect of houses for old New York families—the Schermerhorns, Kanes, Wilkses, among them. It is believed his house for Hart M. Schiff, built at 10th Street and Fifth Avenue (of course long since demolished) introduced the mansard roof to America. The influence of his style has been continued, especially in Washington, where the Congressional Library was designed by John Pelz, who served his apprenticeship in Lienau's offices.

Being neither Victorian, nor Gothic, neither brownstone, the buildings are evidence that there was in that era

a variety of good taste and good work. The structures are built of deep red pressed brick, now aging beautifully; the trim is Nova Scotia sandstone. Suydam Hall, somewhat over 100 feet in length, presents a rather Renaissance façade; it scarcely seems Romanesque in the American sense, since we have been influenced in considering the Richardson Romanesque, with its massive effect, as almost entirely representative. It is interesting to remember that in the very years these structures were being erected Richardson's Trinity, Boston, was being built.

It is the fine porch and pediment, the four fluted columns, the ascending staircases on either side, that give the grace and strength of the Renaissance to Suydam Hall.

The Sage Library is interiorly a more interesting building than Suydam Hall. For one thing, at a later date what might be termed a choir and apse were added to it. As a result, today, were the books removed and some adjustments made to the alcoves, the structure would be a perfect basilican church.



Interior view of the Library of the Theological Seminary at New Brunswick. (*Photo by Ewing Galloway*, N. Y.)

The library uses its basilican aisles for book alcoves. A gallery is provided along each side at the level of what would be the third floor. Thus twenty-eight alcoves are offered on the main and gallery floors. The interior of the building has been finished in walnut, and Minton tiles pave the floor. An interesting Italian mosaic portrait of Dr. George Bethune, largely responsible for the donation of Hertzog Hall, is set in the entrance wall.

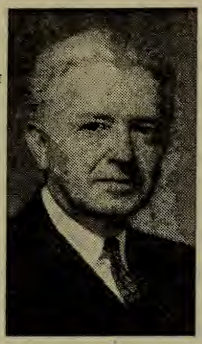
In 1870 the sum of $55,000 was raised and spent in the purchase of what is today an extraordinary collection of rare books. Among these are the Migne edition of the *Greek and Latin Fathers* in 381 volumes; the *Magnum Bullarium Romanum* in 19 folios; *Acta Sanctorum* in 62 folios. There is a copy of the Egyptian *Book of the Dead. The Talmuds, the Mishnah,* the *Targums,* in Hebrew, are here. There are examples of Aldus, Elzevir, Froben and other early printers.

Interesting in the library organization is the endowment of the alcoves, and the placing in each of them of a stained-glass window to the memory of the donor of the endowment. These windows were designed and painted by J. Hardman & Company of London, one of the outstanding English studios. They are strictly picture and not "cathedral" windows, they use large leadings, but they have a fineness of design and magnificence of color which makes it worth while to see them. Examples of Hardman glass are not numerous in this country in

(Continued on page 40)

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"



By Dr. Paul Scherer

A few years ago a young girl went one night to a minister; but he was busy eating dinner with some friends. Later some people found her just after she had taken poison and they at once called in a physician. He didn't stop for dinner but rushed out and saved her life.

Perhaps you are a *busy* person who doesn't care for details, but life is made up of details and the judgments of God turn on them. What else is there for Him to use? They don't write it into textbooks, and you may not study it; but it's the only history God thinks it worth while to set down. Let Him tell you what matters: "I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not."

Lord, Speak to Me . . .

How would it be if God were continually breaking in on us? Like Mr. So-and-so, who insists on asserting himself with such unfailing regularity. There isn't anything in the world more distasteful than people who are always insinuating themselves, intruding, meddling, getting in where they aren't wanted, pushing themselves forward!

And God won't—not ever! You can depend on it! I know it's hard to *take* sometimes, when we *do* want Him; but my *preference* is *clear!* Better His quiet, steady ways of managing than anything ostentatious and vulgar! The peril of it lies in our forgetting that He does manage! We try to get along without giving Him much thought. We go on day in and day out as if He made no difference. We even turn around on occasion and run as fast as ever our legs can carry us in the opposite direction. But then it happens. It happened to Jonah. God unobstrusively takes the reins in His own hands. He says "Nineveh," very purposefully, and means it. And boat or no boat, storm or no storm, whale or no whale, Nineveh it is! He's doing that now!

God has His quiet, steady ways of speaking. We mustn't lose sight of that! Some people seem to suppose that He grew suddenly dumb when Paul died, or maybe Luther, or Calvin or Wesley. It would be tragic if it were true. But He's *good* in English, too; almost as good as He used to be in Hebrew and in Greek. For some reason it just seems to be a little out of date to stand up and cry, Thus saith the Lord! We call it auto-suggestion and get rid of it! It isn't convenient to listen. Though He keeps

at it as usual. Do you remember Browning's poem, *Pippa Passes*? And how it was born? The story was told over the air during the winter season. We were told that the poet was walking through the woods one day thinking about how even the most obscure person in this strange world can leave behind him all unconsciously an ever-broadening trail of goodness, like the wake of a ship at sea; and echoes somehow of a Galilean accent! So he wrote about the little factory-girl who went gaily up and down singing away, "God's in His heaven, All's right with the world." And her voice came in at casements, and stilled the tempest of lust, and cooled the fever of hate!

I don't know really how else I'd have God *manage*, or have Him *speak*. A friend of mine says he doesn't *want* Him with a swastika, bellowing His orders from the sky. And *I* don't either. Better *this* than *that!* A God whose quiet strategy it is to be away, but not far; and silent, except for the footsteps and the knocking at a man's heart! Through the window, perhaps, a young girl singing!

As Simple As That

We leave school, writes Dorothy Sayers, without any profound knowledge of mathematics or of Shakespeare's poetry; but we never leave with the idea that there's nothing further in these subjects to occupy us. Where on earth did we get the notion that this religion of ours is something we learn at our mother's knee—after which we can go on to grown-up matters? That's why, when we are older, or war comes, so many of us have nothing but childish apprehensions of religious truth to fall back on if we want to interpret events. We've overdone this "little children" business! Christ said nothing about arrested development. He said that grown people, with adult minds, must *become* as little children; and he added that it was very difficult!

We've got to understand something more about the Christian religion if we hope to accomplish anything by means of it. We've got to learn from it, for one thing, what kind of *people* we are. What *God* thinks of us is in the Bible. He simply keeps pointing His finger at our almost infinite capacities in *both* directions! We can be brutes plus; and we can be saints with a margin!

Then we need to know all we can know of God Himself. In some of our church circles, we've been carrying on loose conversations—and they have done religion incalculable harm—about *seeking* Him; and I've never heard that He was lost! If He is, both space and eternity are much too large for me to find Him in either of them. It doesn't seem to occur to us that we are the sheep that are lost, and that He's the shepherd that isn't. If there's to be any finding, He'll do it. We talk casually about discovering His kingdom, or bringing it, or doing something else with it; and half the time we don't know what His kingdom is! We suppose it's the universe. Perhaps we can understand it better if we study the laws of gravity or of motion or of thermo-dynamics. Maybe we can get inside of it by listening to more music. It never seems to occur to us that when we pray, Thy kingdom come, we are asking God Himself to establish His rule in human hearts,—a thing as simple as that, as difficult as that; and offering ourselves for His use in doing it.

RECOMMENDED READING

Book Reviews By The Editor

The timelessness of the teachings of Jesus and their relevance to needs of our day is central thought in three recent books which we present in review. Diverse in subject, approach, and immediate objective, each of these books makes its own helpful contribution to contemporary thinking.

Readers may or may not agree with all of what the authors, Dr. Sizoo, Dr. Sperry, and Dr. Fosdick, have to say. Nevertheless, their viewpoints and conclusions merit thoughtful study; and their common findings can enrich the thinking and the work of all who answer to the name of Christian.

Preaching Unashamed

By Joseph R. Sizoo

In this warmly personal and heartening book a great Protestant preacher shares with other ministers his strong convictions about the Bible-centered preaching we need today. From wide experience and deep meditation of heart Dr. Sizoo gives his colleagues a new vision of their task, and greater inspiration and power to accomplish it.

Generalities play no part in these eight brief and cogent chapters. Their points are vigorously, challengingly specific, sharpened by an abundance of helpful illustrations. In this lies the strength of the book; and in the quality of the author's mind and spirit, his courageous approach to realities faced by organized religion, his lucid account of the kind of preachers and preaching needed to meet these realities effectively.

Caught in an in-between period of history, with one world passing away and a new world struggling for birth, people are seeking a steadying belief in a God of love who is present in the affairs of men. In this very search Dr. Sizoo sees an element of hope; and opportunity for effectively applying the central truths of Christianity to personal, national, and world problems of our time.

What, then, of our preachers? However deserving or unworthy may be the widespread criticism of much of present-day preaching, the author notes that there must be careful self-inquiry "how we may increase our effectiveness that in the end we may become good ministers of Jesus Christ." His first chapter, "We Are Ambassadors," carries succinct summary of the answers Dr. Sizoo has found valid for himself in his life and in his work. Succeeding chapters expand these findings for what help they may afford other ambassadors of Christendom.

In *Preaching Unashamed* is all the romance and drama of Bible-centered preaching; the power and glory of the central tenets of Protestant faith; and the compassionate understanding, knowledge, and discipline needed of men whose words and lives would bear witness to the great truths of Christianity.

(Abingdon-Cokesbury, New York, 1949, $1.75.)

Jesus Then and Now

By Willard L. Sperry

How was it that an obscure Galilean conquered the world into which he was born? How and why did early Christianity spread so far and become so strong in the first three centuries of its existence? Has the record of those years anything to offer us in example and inspiration for our times?

These questions set the direction of the first four chapters of this small and meaty book by the dean of the Harvard Divinity School. Two final chapters carry further reflections upon the continuity of Christianity; and upon its present situation in the face of growing secularism of our culture on the one hand and current claims of "neo-orthodoxy" on the other. Although the earlier chapters constitute the John C. Shaffer Lectures at Northwestern University, and the final chapters are "by way of second thought," the two sections are effectively integrated.

Too modestly, we think, does Dean Sperry note that ministers and theological students will find little of novelty in his first chapters. If the general subject has been carefully explored by many scholars it is one that bears frequent review and reflection. The freshness of the author's approach to the Jesus of history, to the relation between early Christianity and the secular culture of its time, and to the spiritual unity of "the beloved community" of the primitive churches will well repay such reexamination. The lessons inherent for the Christian community of our own day furnish graphic framework for vital sermon ideas, and for constructive action.

Of the continuing validity of Christian ideas and ideals amid changing relationships in America between the Church and increasingly secularized institutions Dean Sperry feels no doubt. History over the past almost two thousand years gives "no reason to suppose . . . that the survival of Christianity is dependent today upon any particular scientific, economic, or political frame of reference. And all attempts to identify the heart of the gospel with a given secular structure in environing culture would seem to suggest a radical misunderstanding of its genius, if not a basic skepticism as to its validity. . . . Christianity has lived on through many unpromising situations and has indeed outlived them."

Cause for misgiving lies rather, for the author, in the dialectical theology of neo-orthodoxy as contrasted with historical theology. His remarkable final chapters are sobering indictment of theologians who ignore the Jesus of history and the Gospels in favor of speculative systems of thought; and of doctrines which subject Christianity to the grave danger of alienating the very world that it must serve and save. Dean Sperry's plea is for that dual concern for both the Jesus of history and the Christ of the creeds which has characterized Christian theology at its best.

(Harper and Brothers, New York, 1949, $2.50.)

The Man From Nazareth

By Harry Emerson Fosdick

As motive for adding *The Man From Nazareth* to the large library of volumes which seek to uncover the personality of Jesus, Dr. Fosdick cites the personal and public need for a popular book based upon authorative research as supplement to the scholarly treatises already existent.

His purpose is to reach through Gospel interpretations in order to discover "what manner of man the historic Jesus was, what he thought and did, and how he felt." The author's approach is indirect, by way of impressions Jesus made upon his contemporaries and responses which he called forth from them.

Thus there emerges a composite picture of the Master as he was seen and judged by different groups of persons with whom he came in contact. The attitudes and opinions of the ordinary people who flocked to hear him, of the scribes and Pharisees, the self-righteous, the sinners, women and children, the early disciples, of Jews with nationalistic views and those with world-wide outlooks, are examined and developed in eight informal and colorful chapters. The stirring epilogue relates the universal appeal and continuing pertinence of Jesus' teachings to the personal and public needs of our time.

The material in *The Man From Nazareth* is for the most part from the Gospels and from the writings of Paul. Therefore it cannot be called new. Nor does approach to his central subject through contemporary witnesses seem as novel as the author appears to think. Be that as it may, Dr. Fosdick's interpretation (and he grants that no author can entirely escape the subjective factor in his judgments) will undoubtedly contribute to a wider interest in the personality of Jesus. And if issue is taken with some of the author's observations this will not affect the interest of Dr. Fosdick's devoted reading public.

(Harper and Brothers, New York, 1949, $3.00.)

World Faith

By Ruth Cranston

Out of an unusual background of association with people of many faiths and a strong conviction that sympathetic understanding between these great religious groups is essential to a united and peaceful world Ruth Cranston has written a timely and valuable book.

The religions discussed are those of the big blocs of people who must live and work together and fashion the framework of a new world society: Hindus, Moslems, Buddhists, Confucianists, Taoists, Jews, and Christians. Written in simple terms for persons who seek more light on the ideals and viewpoints of their neighbors, the book carries the reader into the vivid reality of the lives and times of the great religious Masters. The author emphasizes their teachings and influence rather than the dogmas, doctrines, and traditions that developed after their time. Similarities are stressed rather than differences, although the latter are not denied; issues that have caused misunderstanding and prejudice are clarified; and the constructive contributions of each faith to the world are reviewed.

Here is much more than a study of comparative religions. From the author's graphic account of the basic teachings of the Masters of the seven religions represented in the United Nations emerge universal truths whose practical application to personal, social, economic, and political life is the only answer she sees to the bewildering problems of the human race. For these common moral and spiritual principles are basic laws of human society. If in the past these principles have not seemed to "work" in our world, that is because we, the

people, have not enough endeavored to make them work.

Mrs. Cranston is a well-informed observer and student of religious thought throughout the world. Daughter of an American Christian minister and bishop of the Methodist Church, much of her childhood was spent in the Far East. As an adult she returned to China and India for the special purpose of studying religion and philosophy. There she lived in Hindu and Buddhist colleges and homes, mingling with the people, joining in their daily worship, and taking instruction from their monks and high priests. Ten of her later years were spent in Geneva working on international commissions with men of all faiths and races; and coming to understand their philosophies better for studying them against the background of world problems.

All of us can learn with profit from the thinking unfolded in this very readable book.

(Harper and Brothers, New York, 1949, $3.00.)

Talks To Youth

EDITED BY GORDON C. SPEER

This collection of inspirational messages for young people carries many thoughts which can be of practical use to chaplains.

Written by eighteen carefully chosen men, educators, Protestant ministers, Jewish rabbi and Catholic priest, the chapters present a wide scope of topics that hold significant interest and importance to youth. The several approaches to attitudes, ideals, choices, and goals in life lend themselves to a variety of use; and the colorful illustrative content can serve many purposes.

As may be expected in such a collection, some of the talks seem more convincing than others in meaningfulness and appeal to young people. However, one can pick and choose for one's purposes from chapters by Joseph Fort Newton, Roger Hazelton, Ralph Sockman, Edgar DeWitt Jones, Daniel Poling, Edward J. Flanagan, Emanuel Gamoran, Preston Bradley, C. Ray Jordan, Edward W. Blakeman, Paul Scherer, Albert W. Palmer, Harold L. Bowman, E. Crossley Hunter, Fred E. Luchs, Samuel M. Shoemaker, Robert Spencer Linton, and Gordon C. Speer who is editor of this well-compiled little book.

(Abingdon-Cokesbury, New York, 1949, $1.50.)

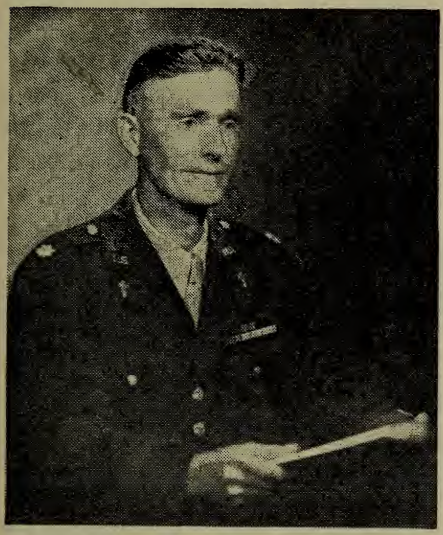
The Permabook of Art Masterpieces, one of the most unusual and least expensive art books ever published, has recently been released by Garden City Publishing Company, Inc. This hardbound, pocket-size volume features the thirty-two most popular art reproductions in America today (based on a survey by the New York Graphic Society of their 1948-49 sales records) printed in their natural full color on coated stock. Including such famous pictures as "Blue Boy" by Sir Thomas Gainsborough, "The Gay Philosopher" by Henry Major, "The Flower Vendor" by Diego Rivera, and "Pounding Surf" by Frederick J. Waugh, the thirty-five cent Permabook contains biographical information by Ray Brock about the artists whose work is represented and a critical appraisal of their technique and subject matter.

SKY PILOT SATIRE

Sameness Sabotages Spirituality

King David apparently became somewhat allergic to the choral encores which he had been hearing fifty-two Sabbaths per year in the Tabernacle of the Lord. Anyway, he spearheaded his one hundred and forty-ninth Psalm with this significant request: "Sing unto the Lord a new song."

Jesus disliked repetitions, especially the oratorical inanities with which some of Palestine's religious showmen prolonged their public prayers. Before releasing the prayer which was to serve forever as a model for His followers, He issued this precautionary directive: "After this manner therefore pray ye." That was obviously His way of reminding His hearers that the extemporaneous "God-be-merciful-to-me-a-sinner" type of petition would continue to receive more attention in Heaven than memorized masterpieces.



By Ira Freeman

Too much of anything becomes repellent. A pastor's best sermon, if delivered too often from the same pulpit, can eventually become the last straw that breaks his congregation's backing. The following apparently exaggerated story illustrates what can happen if a clergyman either twirls a prayer wheel when he seeks favors from God or repeats the same sermon too often from the same pulpit.

A certain pastor formed the habit of delivering the same sermon each Sunday on the subject of baptism by immersion. Although he used a different text for each service, he selected only texts which, in his opinion, seemed to yield a semblance of support to his contention that baptism by immersion was a necessary prelude to salvation.

Naturally, the officials of his church, like the majority of the congregation, were sated with his baptismal preachments. So, without offending him by permitting him to suspect that they wanted him to pigeonhole his monotonous baptismal sermon until the congregational blood pressure dropped to normal, they persuaded him to give them the privilege of selecting his texts. But, alas, the unprecedented arrangement boomeranged. Their pastor arose on the

following Sunday morning and said: "Brethren and sisters, I have been asked to expound the first sentence in the Holy Bible. It reads as follows: 'In the beginning God created the heavens and the earth.' Everybody in this church accepts that as a fact. It is also understood. It needs no clarification. Unfortunately, however, few of you are yet aware of God's real reason for covering three-fourths of the earth's surface with water. He did that, my friends, in order that no group of people might ever find themselves marooned where the scarcity of water would make it impossible for them to be baptized by immersion."

Variety is the salt of spirituality. A lifelong run of choral or sermonic sameness has started epidemics of spiritual siestas in various congregations since King David's new song made its debut. Inasmuch as a statement is more impressive than a statement about a statement, a new sermon every Sunday, even though it may be a dim word-silhouette when it is compared with the sermon of an outstanding clergyman on the same subject, intrigues an audience more than a weekly parroting of that great theologian's masterpiece. The minister who is a Biblical explorer always finds new, thrilling things to talk about. He seldom finds himself standing speechless behind a pulpit, clearing his throat and leering at the chandeliers. His flock can truthfully say: "Our hearts burn within us as our pastor opens to us the Scriptures"

American Seminary Chapels *(Continued from page 32)*

(The Theological Seminary of the Reformed Church in America, New Brunswick, New Jersey)

such excellent state. The glass was set in the early years of this century, largely through the efforts of the Seminary's great librarian, Dr. John C. Van Dyke.

The chapel itself requires a return to Hertzog Hall. It is a large "audience chamber" on the second floor. It has been redecorated in the Colonial manner, with white walls and pews. Simplicity predominates. The two decorations on the walls are the shields of the Lilies and Thorns of the Dutch Church and its coat of arms.

Among the 475 living alumni of the Seminary stands the name of the great Dr. DeWitt Talmage, Victorian America's finest pulpit orator. In the last war 29 alumni of the Seminary served as chaplains.

With this beautiful and strong complex of structures, under the presidency of one of the Church's greatest preachers, Dr. Joseph Sizoo, the Seminary of the Reformed Church in America will continue to inject into its congregations the wise and powerful forces it has given in the past.

BOOKS

● *News about the newest*

Treasury of Christian Faith is an encyclopedic handbook of the range and witness of Christianity and is edited by Stanley I. Stuber and Thomas Curtis Clark. The material is divided into fifty chapters designed to cover the entire range of Christian faith as seen through the hearts and minds of hundreds of the greatest Christians of all time. Price $5.00. Association Press, 347 Madison Avenue, New York 17, N. Y.

Seventeen competent authorities contribute to a study of the problems every pastor faces in *The Ministry,* edited by J. Richard Spann. It is in three parts: first, an examination of prerequisites and preparation; second, the various duties of an effective minister; and third, his personal life. Price $2.00. Abingdon-Cokesbury, 810 Broadway, Nashville 2, Tenn.

For devotional use or as a source book *Resources for Worship,* by A. C. Reid, has fifty brief scripture interpretations which show great insight in relating these truths to everyday living. Price $2.00. Abingdon-Cokesbury.

In a new series of Bible biographies, sixteen men and women who were in some way unique are found in Clarence E. Macartney's *The Wisest Fool.* By re-creating great moments, the author reveals in each character a vivid personality, bringing to twentieth-century Christians a timely message. $2.00. Abingdon-Cokesbury.

Those who speak and write in the course of their work and profession or those who simply write for leisure-time enjoyment will find Rudolf Flesch's *The Art of Readable Writing* entertaining as well as helpful. In a humorous style he gives a guide to turning basic facts into good reading. $3.00. Harper & Brothers Publishers, 49 East 33d Street, New York 16, N. Y.

"No less than the fine instrument of the surgeon, the words of the Bible can be used as tools to uproot the miseries within us, and to repair, renew and extend our happiness and usefulness," says Leonard M. Leonard, compiler of *Help and Comfort from the Bible.* This inspirational book is based on the wisdom and knowledge of the Bible that 150 of America's outstanding clergymen have gleaned in their work with people. Doubleday and Company, 14 West 49th Street, New York 20, New York.

A valuable professional handbook is *The Pastor's Pocket Manual for Hospital and Sickroom,* by Edmond Holt Babbitt. To help the minister comfort his people in sickness and bereavement it contains suggestions on visiting, Scripture, prayers, hymns, poems and quotations. It is bound in black fabrikoid and contains two ribbon markers. $1.75. Abingdon-Cokesbury.

Demonstrating that Jesus' preaching methods are as effective today as during His earthly ministry, Francis J. Handy has gathered from the Gospels an integrated picture of the Master's techniques. In his book, *Jesus the Preacher,* one may see how Jesus taught in terms which were vital. $1.75. Abingdon-Cokesbury.

To those who want their lives enriched through prayer Donald J. Campbell gives down-to-earth guidance and leadership in *The Adventure of Prayer*. It answers the common questions every person asks about prayer: its occasion, purpose, efficacy and need. $1.25. Abingdon-Cokesbury.

In Our Image is a treasury of Biblical art and literature consisting of portrait studies by Guy Rowe of Old Testament figures with accompanying texts selected from the King James Version by Houston Harte. Each portrait is a full-page, four-color painting accompanied by a caption on the facing page which describes the subject, the situation, and the artist's conception of the personality depicted. $10.00. Association Press.

VOICE OF THE READER

We were surprised to find the book *Contemporary Religious Jurisprudence,* by I. H. Rubenstein, listed under "Recommended Reading" and reviewed in the September-October issue of THE CHAPLAIN.

This book makes vicious, unwarranted and untenable attacks on Christian Science. It has been critically reviewed by an eminent authority on comparative and civil law, Dr. Gordon Ireland, formerly assistant professor of law at the Harvard Law School. This review will appear in the *Journal of Criminal Law and Criminology,* published by Northwestern University.

Dr. Ireland's review will bring out that the book is worthless from a legal standpoint, that the author seems to have an obsession against Christian Science, and concerns himself largely with airing this obsession rather than providing material of legal value.

The editor of the law journal has given permission to quote from his recent letter to Dr. Ireland as follows: "I'm exceedingly sorry I gave you what seems to be such a worthless book. . . ."

Christian Science is a demonstrable religion and its practice as a healing ministry has been recognized legally in each of the forty-eight States. The last of the six tenets of Christian Science given in the Christian Science textbook, *Science and Health with Key to the Scriptures,* by Mary Baker Eddy, reads: "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."

We feel sure that you have no desire to encourage clergymen to read a book filled with inaccuracies which so misrepresents Christian Science, and that you will be willing to print this letter in order to correct any false impression your review may have given.

JAMES WATT, Manager
Washington, D. C. Office
Christian Science Committee on Publication

NEWS AND VIEWS

GENERAL:

A new kind of religious radio drama is "They Lived the Word," a weekly series transcribed by Radio Corporation of America. Church councils broadcast these programs over their local stations on a cooperative basis, purchasing them from Radio Church Associates, Inc., 145 State St., Springfield, Mass. Additional services include suggestions for religious newscasting, forums under religious sponsorship and other live broadcasts. "We are finding the transcriptions of 'They Lived the Word' inspiring and encouraging. They are certainly on a par with the best in radio presentation," wrote former Navy Chaplain Monroe Drew, Jr., who was assistant for special projects, Office, Chief of Chaplains.

The 15th Constabulary Squadron, Weiden, Bavaria, Germany, has opened its newly renovated chapel. Under the direction of Chaplain Thomas J. Doyle, the Squadron Chapel has been fitted with beautiful windows of stained glass, a small chapel for individual worship and a well-appointed reading room for the men of all religions.

An annual Sea Service is held in The First Presbyterian Church, Atlantic City, N. J., as a tribute to men of the sea in the service of the American and British navies, to all who use the sea in local waters, and as a memorial to their shipmates who have passed beyond the mortal deeps.

Some of the oldest-known Biblical texts—believed to be more than 2,000 years old—are being made available for study. Found in a cave near the Dead Sea, the documents were brought to this country and photographed. Plans for publishing the photographic record were announced by the American Schools of Oriental Research at Yale University.

Mrs. Eleanor Roosevelt, Dr. William C. Menninger, the Rev. John Sutherland Bonnell and Dr. Benjamin Mays head a list of participants in a series of Protestant radio programs entitled "Someone You Know," heard over the facilities of the American Broadcasting Company (Thursdays, 10:30-11:00 P.M., EST).

The first world-wide Army crafts contest took place in Washington, D. C., when an exhibit of 187 entries from soldiers stationed overseas and in the United States were on display in the Pentagon. Prizes included United States Savings bonds and hobby shop equipment.

An example of interdenominational co-operation has been going on for four years in northern Tennessee. The Dale Hollow Larger Parish, supported by the Disciples of Christ, the Methodists, and the Presbyterian Church, U.S.A., serves 4,000 people at 18 churches and preaching points in an area some 100 miles square. Their projects have included housing, a mission farm, demonstration of what

A bowl of native clay begins to take shape on the potter's wheel in the deft hands of the staff instructor at the community center of the Dale Hollow Larger Parish at Alpine, Tennessee.

can be done on poor land, road building, a co-operative sawmill which brings in a steady income, and forestry. They have classes in ceramics, weaving and handicrafts, and have become known for the church furniture they build. Recreational activities include a growing Scout movement. Also the ministers helped TVA authorities map a system of electric power lines to come into the territory. In the health field the Presbyterians furnished a building; the Methodists, a nurse; and the Disciples, equipment such as an X-ray machine, while local people raised funds for operation.

The biannual meeting of the General Commission on Chaplains was held on November 2 at the General Commission headquarters. There was a large attendance and much important business was transacted. The occasion offered opportunity for representatives of the churches and religious agencies to welcome as honorary members Chaplain Roy H. Parker, Chief of Chaplains of the Army, and Chaplain Stanton W. Salisbury, Chief of Chaplains of the Navy.

Reports were heard from ten General Commission committees and the Chiefs of Chaplains' offices of the three services and the Veterans Administration. There were reports also from Dr. Edward L. R. Elson and Dr. J. Warren Hastings on their visits to chaplains in the Atlantic and Pacific areas.

Dr. Sherwood Gates of the President's Committee on Religion and Welfare in the Armed Forces told of accomplishments, purposes, and plans of this Committee.

Dr. Stewart Robinson led the opening devotional period in the Memorial Chapel.

The General Commission, with a membership representing 47 affiliated or cooperating denominations and religious agencies, has been functioning for almost a third of a century and has had opportunity to serve the chaplaincy and the churches in many ways. It is one of many Protestant interdenominational agencies which prove that our common beliefs are more important than our differences and that we can work together.

FOREIGN:

"Friends in Faith Association" is the name of a group of Christians in the prisons of Japan. Established in the Philippines among Japanese Christians awaiting trial, the organization holds church services, hymn sings, and Bible classes. It is reported that there are 66 enrolled members now in the prison, and that 44 recently took holy communion together as ad-

ministered by Chaplain Estes of the United States Army.

General Douglas MacArthur has declared that "the Bible is the essential book in helping toward the moral and spiritual recovery of Japan." The Japan Bible Society announces a program of printing and distributing 10,000,000 copies of the complete Bible in the language of that people during the next three years.

German church bells ring again because members found that discarded horseshoes can be cast into bells. During the war the bells and chimes were taken for war purposes. In most cases only one bell was left for each church.

The leading English-speaking denominations in South Africa—Anglican, Congregational, Methodist, Presbyterian, Baptist, and Churches of Christ—have jointly set up a School of Theology at Rhodes University.

ANNOUNCEMENTS:

Outstanding dates on the religious calendar are January 1-8: Universal Week of Prayer; January 21-28: Church and Economic Life Week; February 12: Race Relations Day; February 19: Day of Prayer for students; February 19-26: Brotherhood Week; and February 24: World Day of Prayer.

The World Council of Churches has announced the affiliation of four more churches to that international body, making the total membership now 155 denominations from 44 countries. The new churches are: the United Church of Christ in the Philippines, the Baptist Union of Denmark, the Dyak Evangelical Church in Borneo, and the Toradja Church of Central Celebes.

For the first time in television, a religious program, "Youth on the March" is on a national network. Originating in Philadelphia, the broadcast is interdenominational and is led by the Rev. Percy Crawford.

A national inter-faith effort to bring out the importance of religious institutions in the life of the nation has been undertaken. The campaign is called "Religion in American Life" and through the cooperation of the Advertising Council designs to reach every American via the press, radio and billboards.

"God Designs—Youth Builds" is the topic for the Seventh Annual Observance of Youth Week, scheduled for January 29-February 5, 1950. The celebration is sponsored by the United Christian Youth Movement and its 40 member denominations, 38 church and youth state councils, and 18 national youth-serving agencies.

Next summer 100 Youth for Christ evangelistic teams will conduct a campaign in Europe, it was decided at the fifth annual international convention of the group. Teams of four or five young people will be recruited from among students of Christian colleges and Bible schools.

PERSONALITIES:

President Harry S. Truman has accepted the post of honorary chairmanship of Brotherhood Week, 1950, of which John L. Sullivan, former Secretary of the Navy, is to be general chairman. Brotherhood Week is spon-

sored every year by the National Conference of Christians and Jews.

Wilbur C. Parry

Dr. Wilbur C. Parry has become the third associate general secretary of the International Council of Religious Education, the other two being Dr. Gerald E. Knoff and the Rev. Philip C. Landers. Dr. Knoff supervises the educational program and Mr. Landers, business and public relations. Dr. Parry will have special responsibility for field services and community planning.

Dr. Glora M. Wysner, a minister of The Methodist Church and a recognized authority on Moslem affairs, is the first woman to be appointed as a full secretary of the International Missionary Council, highest consultative agency in the Protestant mission field.

"The Legendary Doctor of Siam," Dr. Edwin C. Cort, who has been in that country for the past forty years as a missionary of the Presbyterian Church in the U.S.A., and for the past two years as the only missionary doctor there, having the supervision of seven hospitals and a leprosy colony, returned to the United States for a well-earned furlough.

The Honorable Joseph C. Grew, U.S. Ambassador to Japan during the decade before World War II, will serve as the national chairman in the campaign to raise $10,000,000 for the Japan International Christian University.

Wesley F. Rennie, YMCA leader, has been appointed as executive director of the Committee for Economic Development.

Dr. Marinus Van Weele of Sayville, New York, first missionary doctor to receive his full salary from the American Mission to Lepers, has left for a year's study in tropical medicine in Paris. When his education is completed, he will supervise five Protestant leprosy colonies in the Cameroons, Africa.

CHAPLAINS:

Recent announcement was made of the retirement of Chaplain (Capt.) Ernest L. Ackiss, who entered the Naval Chaplaincy in 1918. He played a great part in the creation of the correspondence course, "The Navy Chaplain," giving orientation material for all newly appointed chaplains, Navy or Naval Reserve, and forming the background for all future work that will be done in the training program.

When Chaplain (Maj. Gen.) Roy H. Parker sailed from Japan to assume his duties in Washington a precedent was established, for flying from the mast of the Army Transport was the Chief of Chaplains flag of a cross and two stars in white on a blue background. As far as it can be ascertained this is the first time the Chief of Chaplains flag has flown from the masthead of an Army transport.

Former Navy Chaplain Monroe Drew, Jr., who was assistant for special

projects, Office, Chief of Chaplains, has taken the position of director of audio-visual education for the Presbyterian Church in the U.S.A. His office will be in the Witherspoon Building, Philadelphia, Pennsylvania, where he will be working with the Board of Christian Education.

According to Chaplain (Capt.) Walter G. McLeod, who completed his qualification tour of duty with the 25th Division Artillery in Nara, Honshu, Japan, "A visit to the chapel service would interest the folks at home, for beside the soldiers sit the civilian members of the occupation Army. Officers, their wives and families attend with the enlisted men. I believe we are selling the ideals of democracy to the Japanese people to the degree that we uphold the standards of righteousness." After an active and successful tour of duty there, Chaplain McLeod has reported for duty at Ft. Benning, Georgia.

Chaplain (Lt. Col.) Henry Tavel has received assignment for duty in Germany. He was recently a member of the Personnel Division, Office, Chief of Army Chaplains.

To stimulate interest in chapel activities at Corozal General Depot, Canal Zone, Republic of Panama, Capt. Robert C. Lynch, a line officer, instituted a monthly country-style breakfast following Sunday services. At the completion of the meal, the

Sunday school of the 25th Division Artillery, photographed at Nara, Honshu, before Chaplain (Capt.) Walter G. McLeod left Japan. Teachers shown are Mrs. McLeod, Miss Ginger Rivers, and Miss Sue Dees.

group participates in community singing and hears talks on topics of current general interest.

Chaplain (Maj.) John R. Strevig, Office, Chief of Army Chaplains, has completed his tour of duty at the Pentagon and has received an assignment in Germany.

At the suggestion of Chaplain (Lt. Col.) Silas E. Decker, Chaplain for the Seattle Port of Embarkation, an empty building at Ft. Lawton, Washington, was made available as an annex to Ft. Lawton's Post Chapel as a youth center. The activities are organized by Chaplain (Capt.) Gary W. Roush, Post Chaplain at Lawton, with a council composed of officers and enlisted men and their wives.

Chaplain (Lt. Col.) Luther W. Evans has been appointed Fourth Army Chaplain, with headquarters at Fort Sam Houston, Texas.

Commissioner John J. Allan has the distinction of being both Chief of Staff of the Salvation Army and a colonel in the Army Chaplaincy Corps. He has been a chaplain through two wars, and is second in command of the Salvation Army.

Chaplain James M. Bragan, a member of the Chaplain Reserve Corps, has been ordered to active duty in the grade of First Lieutenant. Chaplain Bragan, a Southern Baptist, will serve with the Fifth Field Artillery Group at Ft. Sill, Oklahoma.

An Army chaplain who literally wore out a vocal cord in World War II is the Rev. W. Z. Henline of Cedar Rapids, Iowa, an ordained minister for 21 years and a veteran of 27 months with combat troops in Europe. Unable to speak above a whisper, he is now taking courses in preparation for becoming a magazine writer, specializing in religious topics.

Army Chaplain (Capt.) J. M. Holder, formerly stationed at Camp Campbell, Kentucky, has been assigned to the Ryukyus Command at Okinawa. He has served on transport duty out of the port of San Francisco and also at Ft. Bragg, North Carolina, and in the Far East Command.

Chaplain William J. Lineback, ORC, officiated at the marriage of Anna Smith and Kenneth O. Frank of Mifflinton, Pennsylvania, in the chapel of the Chaplains' Memorial Building.

Assignment to duty with the staff and faculty of The Chaplain School, Carlisle Barracks, Pennsylvania, has been made for Chaplain (Capt.) George H. Birney, Jr., a member of the Chaplain Reserve Corps.

Recent overnight guests in the Chaplains' Memorial Building, Washington, D. C., were Navy Chaplains E. J. Hemphill, Jr., Charles S. Pigott and family, and David M. Reardon and family; and Army Chaplains H. J. Kregel and Carey M. Young and Mrs. Young.

Chaplain (Col.) Ivan L. Bennett has been assigned to the Far East Command as Supervisory Chaplain to succeed Chaplain (Maj. Gen.) Roy H. Parker. Chaplain Bennett had been serving as Chaplain of the Fourth Army with headquarters at Ft. Sam Houston, Texas.

Churches and Organizations

Affiliated or Co-operating with

THE GENERAL COMMISSION ON CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

ORGANIZATIONS:

Nat'l Council of Young Men's Christian Associations
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian General Conference of America
Baptist, General
Baptist, National Convention of America
Baptist, National Convention, U.S.A., Inc.
Baptist, North American General Conference
Baptist, Northern
Baptist, Seventh Day
Baptist, Southern
Baptist, Swedish
Baptist, United American Free Will
Christian Reformed
Christian Science
Church of God
Churches of God in North America
Congregational Christian
Disciples of Christ
Episcopal
Evangelical and Reformed
Evangelical Congregational
Evangelical Free Church of America
Evangelical Mission Covenant
Evangelical United Brethren
Latter-Day Saints
Methodist
Methodist, African Episcopal
Methodist, African Episcopal Zion
Methodist, Colored
Methodist, Free
Methodist, Primitive
Methodist, Wesleyan
Moravian
Nazarene
Pentecostal Holiness Church
Presbyterian, Associate Reformed
Presbyterian, Cumberland
Presbyterian, United
Presbyterian, U.S.
Presbyterian, U.S.A.
Reformed in America
Salvation Army
Seventh Day Adventist
Unitarian
United Brethren in Christ